

أصول الإيمان
Principals of Faith

Imam Muhammad ibn Abdul Wahhab legacy



USOOL AL-IMAN

translation & commentary
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وبه أستعين
(باب معرفة الله عز وجل والإيمان به)

**In the Name of Allah, the Most Gracious, the Most Merciful & seeking help from Him.
[Chapter 1 : one Knowing Allah, the Mighty and the Sublime and Believing in Him]**

● رد الشرك : Rejecting polytheism

١ - عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: (قال الله تعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معي غيري تركته وشركه). رواه مسلم

1- Abu Hurairah -may Allah be pleased with him- narrated that; The Messenger of Allah ﷺ said, "Allah The most Exalted in Might says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.'" [Muslim].

● إن الله لا ينام : Indeed Allah does not sleep

٢ - وعن أبي موسى - رضي الله عنه - قال: «قام فينا رسول الله ﷺ بخمس كلمات فقال "إن الله تعالى لا ينام ولا ينبغي له أن ينام، يخفض القسط ويرفعه، يرفع إليه عمل الليل قبل عمل النهار، وعمل النهار قبل عمل الليل، حجابه النور، لو كشفه لأحرقت سبحات وجهه ما انتهى إليه بصره من خلقه"». رواه مسلم

2- Abu Musa -May Allah be pleased with him- reported that; The Messenger of Allah ﷺ was standing amongst us and he told us five things. He said: Indeed, the Exalted and Mighty Allah does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. If he withdraws it, the splendour of His countenance would consume His creation so far as His sight reaches. Muslim.

● إثبات أن الله يميناً : Proving that Allah Has a Right hand

٣ - وعن أبي هريرة - رضي الله عنه - مرفوعاً: (يمين الله ملى لا تغيبها نفقة، سحاء الليل والنهار أرأيتم ما أنفق منذ خلق السموات والأرض؟ فإنه لم يغض ما في يمينه، والقسط بيده الأخرى يرفع ويخفض). أخرجه

3- And on the authierty by Abu Hurairah that; The Prophet ﷺ said, "The Right Hand of Allah Is full, and Its fullness is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet, all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." Agreed upon.

● علم الله سبحانه : Allah's Knowledge Subhanahu

٤ - وعن أبي ذرّ - رضي الله عنه - قال: «رأى رسول الله ﷺ شاتئين يَنْتَطحان فقال: "أتدري فيم يَنْتَطحان يا أبا ذر؟"، قلت: لا، قال: " لكن الله يدري وسيحكم بينهما"». رواه أحمد

4- Narrated Abu Dharr -May Allah be pleased with him- that; "The Messenger of Allah ﷺ saw two sheep ramming their heads and said: 'Do you know why they are ramming heads, O Abu Dharr?' I said: 'No.' He said: 'But Allah knows and will judge between them.'" Ahmad.

● إثبات السمع والبصر لله : Proving hearing & Sight attributes to Allah

٥ - وعن أبي هريرة - رضي الله عنه - «أن رسول الله صلى الله عليه وسلم قرأ هذه الآية {إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا} إلى قوله: {إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا} ويضع إبهاميه على أذنيه والتي تليها على عينيه». رواه أبو داود وابن حبان وابن أبي حاتم

5- And on the authority of Abu Hurairah; "The Messenger of Allah صلى الله عليه وسلم recited this Ayah which means; (Indeed, Allah commands you to render trusts to whom they are due) until He said what it means; (Indeed Allah is ever Hearing and Seeing), then he put his thumbs on his ears and the next fingers - pointing fingers- on his eyes.) Abu Dawood, Ibn Hibban & Ibn Abi Hatim.

● مفاتيح الغيب خمس لا يعلمها إلا الله: The keys of the unseen are five, known only by Allah

٦ - وعن ابن عمر - رضي الله عنهما - أن رسول الله صلى الله عليه وسلم قال: «مفاتيح الغيب خمس لا يعلمها إلا الله: لا يعلم ما في غد إلا الله، ولا يعلم ما تغيض الأرحام إلا الله، ولا يعلم متى يأتي المطر أحد إلا الله، ولا تدري نفس بأي أرض تموت إلا الله، ولا يعلم متى تقوم الساعة إلا الله تبارك وتعالى». رواه البخاري ومسلم

6- And on the authority of Ibn Umar (May Allah be pleased with both); "The Messenger of Allah صلى الله عليه وسلم said: "The keys of the unseen are five and none knows them but Allah: None knows what is in the womb, but Allah; None knows what will happen tomorrow, but Allah; None knows when it will rain, but Allah; None knows where he will die, but Allah (knows that); and none knows when the Hour will be established, but Allah." [Agreed upon].

● إثبات صفة الفرح لله : Proving the attribute of Joy to Allah

٧ - وعن أنس بن مالك - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: «الله أشد فرحا بتوبة عبده حين يتوب إليه من أحدكم كان على راحلته بأرض فلاة فانفلتت منه وعليها طعامه وشرابه فأيس منها، فأتى شجرة فاضطجع في ظلها وقد أيس من راحلته، فبينما هو كذلك إذ هو بها قائمة عنده فأخذ بخطامها فقال من شدة الفرح: اللهم أنت عبدي وأنا ربك، أخطأ من شاة الفرح». أخرجه

On the authority of Anas ibn Malik (May Allah be pleased with him); the messenger of Allah said: "Allah is more pleased with the repentance of His slave when he turns penitently towards Him than one of you would be if his riding-beast which was carrying his food and drink escaped from him in a waterless desert and he, despairing of recovering it, went and lay down in the shade of a tree, then suddenly saw it standing beside him and, seizing its halter, said from excess of joy, 'O Allah, You are my slave and I am Your lord', made a mistake from excess of joy." [Agreed upon]

● إثبات صفة اليد لله سبحانه وتعالى : Proving the attribute of Hand to Allah

٨ - وعن أبي موسى - رضي الله عنه - أن رسول الله صلى الله عليه وسلم قال: «إن الله يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها». رواه مسلم

8- Abu Musa reported Allah's Messenger صلى الله عليه وسلم as saying that Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn, accepting repentance until the sun rises from the west. [Muslim].

● إثبات صفة الرحمة لله سبحانه وتعالى : Proving the attribute of Mercy to Allah

٩ - ولهما عن عمر - رضي الله عنه - قال: «قدم على رسول الله صلى الله عليه وسلم يسبي هوازن؛ فإذا امرأة من السبي تسعى إذ وجدت صبيا في السبي فأخذته فألزقته بطنها فأرضعته، فقال النبي صلى الله عليه وسلم: "أترون هذه المرأة طارحة ولدها في النار؟! " قلنا: لا والله! فقال: "الله أرحم بعباده من هذه بولدها».

9- [Bukhari and Muslim] narrated that, Umar bin Al-Khattab (May Allah be pleased with him) reported: Some prisoners were brought to Messenger of Allah ﷺ amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah ﷺ said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah ﷺ said, "Allah is more kind to his slave than this woman is to her child".

● سعة رحمة الله عز وجل : The Vastness of Allah's Mercy

١٠ - وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ : «لما خلق الله الخلق كتب في كتابه فهو عنده فوق العرش: إن رحمتي غلبت غضبي». رواه البخاري

10- Narrated Abu Huraira (May Allah be pleased with him): Allah's Messenger ﷺ said, "When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger." [Bukhari].

● جعل الله الرحمة في مائة جزء : Allah divided mercy in one hundred shares

١١ - ولهما عنه أن رسول الله ﷺ قال: «جعل الله الرحمة مائة جزء، فأمسك عنده تسعة وتسعين جزءاً وأنزل في الأرض جزءاً واحداً فمن ذلك الجزء تتراحم الخلائق حتى ترفع الدابة حافرها عن ولدها خشية أن تصيبه».

11- And [Bukhari and Muslim] narrated that, Abu Hurairah; May Allah be pleased with him reported: Messenger of Allah ﷺ said, "Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it".

● تعجيل حسنات الكافر في الدنيا : Hastening the rewards of the kafir in this world

١٢ - ولمسلم معناه من حديث سلمان، وفيه: «كل رحمة طباق ما بين السماء إلى الأرض» وفيه «فإذا كان يوم القيامة أكملها بهذه الرحمة».

12 - Muslim has its meaning from the hadith of Salman, in which it says: "Every mercy is equal to what is between the heavens and the earth," and in which it says: "So when the Day of Resurrection comes, He will complete it with this mercy."

١٣ - وعن أنس - رضي الله عنه - قال: قال رسول الله ﷺ : «إنَّ الكافر إذا عمل حسنة أطعم بها طعمة في الدنيا، وأمَّا المؤمن فإنَّ الله يدخر له حسناته في الآخرة ويعقبه رزقا في الدنيا على طاعته». رواه مسلم.

Anas ibn Malik reported that Allah's Messenger ﷺ thus told him: When a disbeliever does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores the reward of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him. [Muslim].

● إثبات صفة الرضا لله سبحانه وتعالى : Proving the attribute of satisfaction to Allah

١٤ - وله عنه مرفوعا: «إن الله ليرضى عن العبد يأكل الأكلة فيحمده عليها، ويشرب الشربة فيحمده عليها».

14- Also, he; [Muslim] reported on the authority of Anas thus, The Messenger of Allah ﷺ said, "Allah is pleased with His slave who says: 'Al-hamdulillah (all praise be to Allah)' when he takes a morsel of food and drinks a draught of water."

● عظمة الله سبحانه وتعالى : The greatness of Allah Almighty

١٥ - وعن أبي ذر - رضي الله عنه- قال: قال رسول الله ﷺ: «أُطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَنْطُ مَا فِيهَا مَوْضِعَ أَرْبَعِ أَصَابِعٍ إِلَّا وَفِيهِ مَلَكٌ سَاجِدٌ لِلَّهِ تَعَالَى، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكُكُمْ قَلِيلًا وَلَبْكِيكُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفَرْشِ وَلَخَرَجْتُمْ إِلَى الصَّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ تَعَالَى». رواه الترمذي وقال: حديث حسن. قوله: «لو تعلمون ما أعلم لضحككم قليلا ولبكيكم كثيرا» ؛ في "الصحيحين". من حديث أنس

15- Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah ﷺ said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted. By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah". [At- Tirmidhi, who classified it as Hadith Hasan]. And Him saying "if you knew what I know, you would laugh little, weep much" [Bukhary & Muslim] narrated by Anas.

● حرمة التآلي على الله : The prohibition of taking unproven oaths in the Name

١٦ - ولمسلم عن جندب - رضي الله عنه- مرفوعا: «قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَا الَّذِي يَتَّأَلَى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ؟ إِنِّي قَدْ غَفَرْتُ لَهُ وَأَحْبَبْتُ عَمَلَهُ».

16- And [Muslim] narrated; Jundub ibn Abdullah (May Allah be pleased with him) reported: The Messenger of Allah ﷺ said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person)!' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'"

● المؤمن بين الرجاء والخوف : The believer between hope and fear

١٧ - وله عن أبي هريرة - رضي الله عنه- مرفوعا: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ».

17- And for him; [Muslim] on the authority of Abu Huraira, who reported Allah's messenger as saying, "If the believer knew the punishment Allah has prepared, no one would hope for His paradise; and if the infidel knew the extent of His mercy, no one would despair of attaining His paradise."

● قرب الجنة والنار من الإنسان : The nearing of heaven and hell to man

١٨ - وللبخاري عن ابن مسعود - رضي الله عنه- قال: قال رسول الله ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ».

18- [Bukhari] narrated that Ibn Masoud (May Allah be pleased with him) reported Allah's messenger ﷺ as saying, "Paradise is nearer to each of you than the thong of his sandal, and the same applies to hell."

● رحمة الله لمن في قلبه رحمة : The Mercy of Allah approaches that who has mercy in his heart

١٩ - وعن أبي هريرة - رضي الله عنه- مرفوعا: «إِنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍ يَطِيفُ بِبُئْرِ قَدِ ادَّلَعَ لِسَانَهُ مِنَ الْعَطَشِ فَنَزَعَتْ لَهُ مَوْقَهَا فَسَقَتْهُ فغفر لها به».

19- Abu Huraira reported Allah's Messenger ﷺ as saying: A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers).

● تحريم قتل الهرة : The Prohibition of killing cats

٢٠ - وقال: «دخلت النار امرأة في هرة حبستها؛ لا هي أطعمتها، ولا هي أرسلتها تأكل من خشاش الأرض». قال الزهري لئلا يتكل أحد ولا يياس أحد. أخرجه

20- And he said: "A woman was punished on account of a cat which she held captive till it died. Hence, she entered the Hell-Fire due to (her mistreatment of) the cat. She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth." Az-Zuhri commented; "So that no one will rely without doing any effort on Allah, and no one will despair from Allah. [Agreed upon]."

● إثبات صفة التعجب لله سبحانه وتعالى: Proving the attribute of Approbation to Allah

٢١ - وعنه مرفوعا: «عَجِبَ رَبَّنَا مِنْ قَوْمٍ يَقَادُونَ». «إلى الجنة بالسلاسل». رواه أحمد والبخاري

21- And he reported; the Prophet as saying, "Allah is charmed & likes people who will enter Jannah in chains." In another Riwayiah, "who will be led to paradise in chains." This is explained as meaning kuffar who are taken as prisoners in Jihad & willingly accepted Islam. Ahmad & Bukhari

● صبر الله سبحانه وتعالى على الذين يدعون له ولدا: Allah's Patience with those who claim that He Has a son

٢٢ - وعن أبي موسى الأشعري - رضي الله عنه - قال: قال رسول الله ﷺ: «وما أحد أصبر على أذى يسمعه من الله؛ يدعون له الولد ثم يعافيه ويرزقهم». رواه البخاري

22- Abu Musa reported Allah's messenger ﷺ as saying, "No one is more patient over injury which he hears than Allah. People attribute a son to Him, yet He preserves them and provides for them." Bukhari & Muslim.

● إثبات صفة الحب لله تعالى : Proving the Love attribute to Allah

٢٣ - وله عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «إن الله تبارك وتعالى إذا أحب عبدا نادى: يا جبريل! إن الله يحب فلانا فأحبه، فيحبه جبريل، ثم ينادي جبريل في السماء: إن الله يحب فلانا فأحبوه، فيحبه أهل السماء ويوضع له القبول في الأرض»

23- And he also narrated on the authority of Abu Huraira: Allah's Messenger ﷺ said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth."

● إثبات رؤية الله سبحانه للمؤمنين يوم القيامة: Proving that the believers will see Allah on Resurrection day

٢٤ - وعن جرير بن عبد الله البجلي - رضي الله عنه - قال: كنا جلوسا عند النبي ﷺ إذ نظر إلى القمر ليلة البدر قال: «إنكم سترون ربكم كما ترون هذا القمر لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها فافعلوا»، ثم قرأ: {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا}. رواه الجماعة

24- Narrated Jarir: We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing through sleep or business, etc, a prayer before sunrise (Fajr) and a prayer before sunset (Asr) you must do so." [The 6 books].

● انتقام الله لمن عادى له ولها : Allah's Vengeance at those who antagonize a Wali; righteous believer

٢٥ - وعن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «إن الله تبارك وتعالى قال: من عادى لي وليا فقد آذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي من أداء ما افترضته عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها ورجله التي يمشي بها، ولئن سألني لأعطينه ولئن استعاذني لأعيذنه، وما ترددت عن شيء أنا فاعله ترددي عن قبض نفس عبدي المؤمن؛ يكره الموت وأكره مساءته ولا بد له منه». رواه البخاري

25- Abu Huraira reported Allah's messenger as stating that Allah has said, "If anyone is hostile to a Wali of mine, I have declared war against him. No one draws near to me with anything dearer to me than what I have made obligatory for him. If my servant keeps drawing near to me with supererogatory acts I shall love him, and when I love him I shall be his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he asks from me I shall certainly give him and if he seeks refuge in me I shall certainly give him refuge. I have not hesitated about anything I do as I hesitate about taking the soul of a believer who dislikes death, for I dislike grieving him, but he cannot escape it." [Bukhari].

● نزول الله سبحانه وتعالى : The Ascending of Allah Subhanahu

٢٦ - وعنه أن رسول الله ﷺ قال: «ينزل ربنا تبارك وتعالى كل ليلة إلى سماء الدنيا حين يبقى ثلث الليل الآخر يقول: من يدعوني فأستجيب له، من يسألني فأعطيه، من يستغفرني فأغفر له». متفق عليه

26- Narrated Abu Hurairah: The Messenger of Allah ﷺ as saying: Our Lord who is blessed and exalted descends every night to the lowest heaven when the last one-third of the night remains, and says: Who supplicated Me so that I may answer him? Who asks of Me so that I may give to him? Who asks My forgiveness so that I may forgive him? [Agreed upon].

● وصف الجنان والنظر إلى الله سبحانه وتعالى : Describing the Paradise and Seeing Allah

٢٧ - وعن أبي موسى الأشعري - رضي الله عنه - قال: قال رسول الله ﷺ: «جنتان من ذهب أنيتهما وما فيهما، وجنتان من فضة أنيتهما وما فيهما، وما بين القوم وبين أن ينظروا إلى ربهم إلا رداء الكبرياء على وجهه في جنة عدن». رواه البخاري

27- Narrated Abu Musa: The Prophet ﷺ said, "There will be two Paradises of silver and all the utensils and whatever is therein of silver; and two Paradises of gold, and its utensils and whatever therein of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden. [Bukhari].

(باب قول الله تعالى حتى إذا فرغ عن قلوبهم قالوا ماذا قال ربكم قالوا الحق)

[Chapter 2 : The saying of Allah Almighty - that means-; Until, when terror is removed from their hearts, they will say to one another, "What has your Lord said?" They will say, "The truth"] Saba 23

● كذب الكهنة ودجلهم : Lies and deception of the Kuhhan; priests, sorcerer & fortune tellers.. etc

٢٨ - «عن ابن عباس - رضي الله عنه- قال: حدّثني رجل من أصحاب النبي ﷺ من الأنصار أنهم بينما هم جلوس ليلة مع رسول الله ﷺ إذ رمي بنجم فاستنار فقال: " ما كنتم تقولون إذا رمي بمثل هذا؟ " قالوا: كنا نقول: ولد الليلة عظيم أو مات عظيم. فقال: "إنها لم ترم لموت أحد ولا لحياته ولكن ربنا عز وجل إذا قضى أمرا سبحت حملة العرش، حتى يسبح أهل السماء الذين يلونهم، حتى يبلغ التسبيح أهل السماء الدنيا فيقول الذين يلون حملة العرش: ماذا قال ربكم؟ فيخبرونهم ماذا قال، فيستخبر أهل السماوات بعضهم بعضا حتى يبلغ الخبر أهل السماء الدنيا فتخطف الجن السمع فيلقونه إلى أوليائهم، فما جاءوا به على وجهه فهو الحق ولكنهم يقرّون» «ويزيدون». رواه مسلم والترمذي والنسائي.

Ibn Abbas (May Allah be pleased with both) reported: A person from the Ansar who was amongst the Companions of Allah's Messenger ﷺ reported to me: As we were sitting during the night with Allah's Messenger ﷺ, a meteor shot gave a dazzling light. Allah's Messenger ﷺ said: What did you say in the pre-Islamic days when there was such a shot of meteor? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger ﷺ said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of Allah reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it. [Muslim, Tirmidi & Nasai'].

٢٩ - وعن النّوّاس بن سميعان - رضي الله عنه- قال: قال رسول الله ﷺ: «إذا أراد الله أن يوجي بالأمر تكلم بالوحي أخذت السماوات منه رجفة - أو قال: رعدة- شديدة خوفا من الله عز وجل، فإذا سمع ذلك أهل السماوات صعقوا- أو قال: خروا- لله سجدا فيكون أول من يرفع رأسه جبرائيل عليه السلام، فيكلّمه الله من وحيه بما أراد، ثم يمر جبرائيل على الملائكة كلما مر بسماء سألته ملائكتها: ماذا قال ربنا يا جبرائيل؟ فيقول: قال الحق وهو العلي الكبير فيقولون كلهم مثل ما قال جبرائيل، فينتهي جبريل بالوحي إلى حيث أمره الله عز وجل». رواه ابن جرير وابن خزيمة والطبراني وابن أبي حاتم واللفظ له

When Allah wants to Command a matter, He speaks the revelation, and the heavens tremble violently - or he said widely - out of fear of Allah, the Almighty. When the residents of the heavens hear that, they swoon; fall down - or he said: boisterously fast fall down - in prostration to Allah. Then, the first to raise his head is Gabriel, peace be upon him. Allah speaks to him from His revelation as He wills. Then Gabriel passes by the angels. Every time he passes by a heaven, its angels ask him: What did our Lord say, O Gabriel? He says: The Truth said, and He is the Most High, the Most Great. They all say the same as Gabriel said, and Gabriel ends with the revelation to where and what Allah, the Almighty, commanded him. [Narrated by Ibn Jarir At-Tabari, Ibn Khuzaymah, Al-Tabarani & Ibn Abi Hatim, and "the wording" is his].

باب قول الله تعالى ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَاوَاتُ مَطْوِيَّتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

[Chapter 3 : The Saying of Allah - which means- "They have not appraised Allh with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand." Az-Zumar 67]

● قبض الله سبحانه الأرض وطي السماء بيمينه : Allah hold of the earth and folding the sky with His right hand
٣٠ - عن أبي هريرة - رضي الله عنه- قال: سمعت رسول الله ﷺ يقول: «يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ؛ أَيْنَ مَلُوكُ الْأَرْضِ؟» رواه البخاري.

Narrated Abu Huraira: The Prophet ﷺ said, "Allah will take the whole earth in His Hand, and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth ? " [Bukhari].

٣١ - وله عن ابن عمر - رضي الله عنهما- عن رسول الله ﷺ قال: «إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضِينَ وَتَكُونُ السَّمَاوَاتُ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ». رواه البخاري.

Narrated Ibn `Umar: Allah's Messenger ﷺ said, "On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'" [Bukhari].

٣٢ - وفي رواية عنه «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ ذَاتَ يَوْمٍ عَلَى الْمَنْبَرِ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ وَرَسُولُ اللَّهِ ﷺ يَقُولُ هَكَذَا بِيَدِهِ يَحْرُكُهَا وَيَقْبِلُ بِهَا وَيَذِيرُ: "يَمَجِّدُ الرَّبَّ نَفْسَهُ أَنَا الْجَبَّارُ أَنَا الْمَتَكَبِّرُ أَنَا الْعَزِيزُ أَنَا الْكَرِيمُ" - فَرَجَفَ بِرَسُولِ اللَّهِ ﷺ الْمَنْبَرُ حَتَّى قَلْنَا لِيُخَرَّنَ بِهِ». رواه أحمد

In a narration from him, "The Messenger of Allah ﷺ, recited this verse one day on the Minbar; which means (They have not appraised Allah with true appraisal, while the earth entirely will be within His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him). And the Messenger of Allah ﷺ was saying this with his hand, moving it, turning it forward and backward: "The Lord glorifies Himself; I am the Most Compeller, I am the Most Proud, I am the Mighty, I am the Most Generous." So the Minbar shook with the Messenger of Allah ﷺ, until we thought it would fall with him." [Ahmad].

٣٣ - ورواه مسلم عن عبيد الله بن مقسم أنه نظر إلى عبد الله بن عمر - رضي الله عنهما- كيف يخفي عن رسول الله ﷺ قال: «يَأْخُذُ اللَّهُ سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدَيْهِ فَيَقْبِضُهُمَا، فَيَقُولُ: أَنَا الْمَلِكُ وَيَقْبِضُ أَصَابِعَهُ وَيَبْسُطُهَا فَيَقُولُ: أَنَا الْمَلِكُ" حَتَّى نَظَرْتُ إِلَى الْمَنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي لَأَقُولُ: أَسَاقُطُ هُوَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟!».

Abdullah ibn Miqsam reported that he saw Abdullah ibn Umar as he narrated Allah's Messenger ﷺ as saying: Allah, the Exalted and Glorious, would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them and say: I am your Lord. I saw the pulpit in commotion from underneath because of something (vib-ating) there. And I felt this commotion so much that I said to myself: It may not fall with Allah's Messenger ﷺ upon it. whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.' [Muslim].

ما هو أول هذا الأمر : What was the beginning of this matter; the world :

٣٤ - وفي "الصحيحين" عن عمران بن حصين - رضي الله عنه - قال: قال رسول الله ﷺ: «اقْبِلُوا الْبَشَرَى يَا بَنِي تَمِيمٍ، قَالُوا: قَدْ بَشَرْتَنَا فَأَعْطَانَا. قَالَ: "اقْبِلُوا الْبَشَرَى يَا أَهْلَ الْيَمَنِ". قَالُوا: قَدْ قَبَلْنَا فَأَخْبَرْنَا عَنْ أَوَّلِ هَذَا الْأَمْرِ. قَالَ: "كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَكَتَبَ فِي اللُّوحِ الْمَحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ". قَالَ: فَأَتَانِي أَتٍ فَقَالَ: يَا عِمْرَانُ! انْحُلْتُ نَاقَتَكَ مِنْ عِقَالِهَا. قَالَ: فَخَرَجْتُ فِي أَثَرِهَا فَلَا أَدْرِي مَا كَانَ بَعْدِي»

[The Two books] narrated Imran ibn Hussain: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Bani Tamim came to the Prophet ﷺ who said "O Bani Tamim! Accept the

good tidings." They said twice, "You have given us the good tidings, now give us something" Then some Yemenites came to him and he said, "Accept the good tidings, O people of Yemen, for Bani Tamim refused them." They said, "We accept it, O Allah's Messenger ﷺ ! We have come to ask you about this matter (i.e. the start of creations)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His throne was over the water, and He wrote everything in the Book in the Heaven and created the Heavens and the Earth." Then a man shouted, "O Ibn Hussain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left that she-camel but not that gathering.

● لا يستشفع بالله على أحد : Allah is not to "intercede with" by anyone for anyone

٣٥ - وعن جبير بن محمد بن جبير بن مطعم عن أبيه عن جده قال: «جاء أعرابي إلى رسول الله ﷺ فقال: يا رسول الله جهدت الأنفس، وضاعت العيال، ونهكت الأموال، وهلكت الأنعام، فاستسق لنا ربك فإننا نستشفع بك على الله وبالله عليك. فقال رسول الله ﷺ: "ويحك أتدري ما تقول؟"، وسبح رسول الله ﷺ فما زال يسبح حتى عرف ذلك في وجه أصحابه، ثم قال: "ويحك إنه لا يستشفع بالله على أحد من خلقه شأن الله أعظم من ذلك، ويحك أتدري ما الله؟ إن عرشه على سماواته لهكذا وقال بأصابعه مثل القبة عليه وأنه لينط به أطيظ الرجل بالراكب» رواه أحمد وأبو داود.

Jubair ibn Mut'im told that a bedouin came to Allah's messenger ﷺ and said, "People are suffering distress, the children are hungry, the crops are withered and the animals are perishing, so ask Allah to grant us rain, for we seek you as our intercessor with Allah and Allah as our intercessor with you." Thereupon the Prophet said, "Glory be to Allah, glory be to Allah," and he continued declaring Allah's glory till the effect of that was apparent in the faces of his companions. He then said, "Woe to you! Allah is not to be sought as an intercessor with anyone. Allah's state is greater than that. Woe to you! Do you know how great Allah is? His Throne is above the heavens thus indicating with his fingers something like a dome over him, and it groans on account of Him as a saddle does because of the rider." [Ahmad & Abu Dawood].

● صبر الله على تكذيب ابن آدم : Allah's Patience about man's disbelief

٣٦ - وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «قال الله عز وجل: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ؛ أَمَا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يَعْبُدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفْوًا أَحَدٌ».

On the authority of Abu Hurairah, who said that the Messenger of Allah ﷺ said: Allah Almighty has said: The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first and the initial creation of him is no easier for Me than remaking him. As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me, i.e., bring me back to life after death.

٣٧ - وفي رواية عن ابن عباس - رضي الله عنهما - : «وأما شتمه إِيَّايَ فَقَوْلُهُ: لِي وَلَدٌ، وَسَبْحَانِي أَنْ أُتَّخَذَ صَاحِبَةً أَوْ وَلَدًا». رواه البخاري.

A Riwayah by Ibn Abbas: "His reviling of me is his statement that I have a son. Far be it from me that I should have a consort or a son." [Bukhari].

● تحريم سب الدهر : The prohibition of "insulting, abusing or cursing" time

٣٨ - ولهما عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «قال الله تعالى: يُؤْذِنِي ابْنُ آدَمَ يَسِبُ الدَّهْرَ، وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرِ أَقْلُبُ اللَّيْلَ وَالنَّهَارَ».

And they [Bukhari & Muslim] narrated on the authority of Abu Hurairah; The messenger of Allah ﷺ said that, "Allah said: "The son of Adam hurts Me, Angers Me by abusing Time, for I am the controller of time; in My Hands are all things and I cause the revolution of night and day."

(باب الإيمان بالقدر)

وقول الله تعالى: {إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ} وقوله تعالى: {وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا} وقوله تعالى: {وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ} وقوله تعالى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ}.

[Chapter 4: The Belief in Al-Qadar; Predistination

And what Allah's said - which means- "Indeed, those for whom the best reward has preceded from Us - they are from it far removed." And Him Saying - what it means- " And ever is the command of Allāh a destiny decreed." And Him Saying - what it means- "While Allāh created you and that which you do?" And Him Saying - what it means- "Indeed, all things We created with predistination.") Al-Anbiaa 101-Al-Ahzab 38- Assaffat 96 -Al-Qamar 49]

● متى كان تقدير مقادير الخلق؟ : When was the Decree of the predistination of all creation :

٣٩ - وفي " صحيح مسلم " عن عبد الله بن عمرو بن العاص - رضي الله عنهما - قال: قال رسول الله ﷺ : «إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ: عَرْشُهُ عَلَى الْمَاءِ».

Abdullah ibn Amr narrated that the Messenger of Allah ﷺ said: "Allah decreed the measures fifty-thousand years before He created the Heavens and the earth. As His Throne was upon water."

● وجوب العمل وعدم التواكل : The obligation of worshipping, and not to lazaly rely upon Allah :

٤٠ - وعن علي بن أبي طالب - رضي الله عنه - قال: «قال رسول الله ﷺ: " ما منكم من أحدٍ إلا وقد كتب مقعده من النار ومقعده من الجنة " قالوا: يا رسول الله! أفلا نتكل على كتابنا وندع العمل؟! قال: " اعملوا فكلٌ ميسر لما خلق له؛ أما من كان من أهل السعادة فسييسر لعمل أهل السعادة، وأما من كان من أهل الشقاوة، فسييسر لعمل أهل الشقاوة ثم قرأ: {فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْيُسْرَى} [الليل: ٦] متفق عليه.

Ali reported Allah's messenger ﷺ as saying, "The place which everyone of you will occupy in hell or in paradise has been recorded." When his hearers asked him whether they should not trust simply in what had been recorded for them and abandon doing good deeds, he replied, "Go on doing them, for everyone is helped to do that for which he was created. Those who are among the number of the blessed will be helped to do appropriate deeds, and those who are among the number of the miserable will be helped to do appropriate deeds." Then he recited, "As for him who gives, shows piety, and considers what is best to be true, We will help him to prosperity." [Bukhari & Muslim].

● أخذ الله الميثاق علينا ونحن في ظهر آدم : Allah took the covenant from us, when we were in Adam's back :

٤١ - وعن مسلم بن يسار الجهني قال: «سئل عمر بن الخطاب - رضي الله عنه - عن هذه الآية: {وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ} فقال عمر - رضي الله عنه - سمعت رسول الله ﷺ سئل عنها، فقال: " إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةَ فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلْجَنَّةِ وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةَ فَقَالَ: خَلَقْتُ هَؤُلَاءَ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ " فقال رجلٌ: يا رسول الله فقيم العمل؟ فقال: " إِنَّ اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهُ بِهِ الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيَدْخُلُهُ النَّارُ ». رواه مالك والحاكم وقال: على شرط مسلم. ورواه أبو داود من وجه آخر عن مسلم بن يسار عن نعيم بن ربيعة عن عمر.

Muslim ibn Yasar said that when 'Umar ibn al-Khattab was questioned about the verse, "When your Lord took their offspring from the backs of the children of Adam..." 1 he replied that he had heard Allah's messenger say when he was questioned about it, "Allah created Adam, then passed His right hand over his back and brought forth from it his offspring, saying, 'I have created these for paradise and they will do the deeds of those who go to paradise.' He then passed his hand over his back and brought forth from it his offspring, saying, 'I have created these for hell and they will

do the deeds of those who go to hell?" A man asked, "What is the good of doing anything, messenger of Allah?" to which Allah's messenger replied, "When Allah creates a man for paradise He employs him in doing the deeds of those who will go to paradise, so that his final action before death is one of the deeds of those who go to paradise, for which He will bring him into paradise. But when He creates a man for hell He employs him in doing the deeds of those who will go to hell, so that his final action before death is one of the deeds of those who go to hell, for which He will bring him into hell." [Transmitted by Malik and Al-Hakim, who said: According to Muslim's conditions. Also, transmitted by Abu Dawud from another chain of transmission on the authority of Muslim ibn Yasar on the authority of Na'im ibn Rabi'ah on the authority of Umar.]

٤٢ - وقال إسحاق بن راهويه: حدثنا بقرية بن الوليد، قال: أخبرني الزبيدي محمد بن الوليد عن راشد بن سعد عن عبد الرحمن بن أبي قتادة عن أبيه عن هشام بن حكيم بن حزام «أن رجلاً قال: يا رسول الله أتبتدأ الأعمال أم قد قضى القضاء؟ فقال: "إن الله لما أخرج ذرية آدم من ظهره أشهدهم على أنفسهم، ثم أفاض بهم في كفي، فقال: هؤلاء للجنة وهؤلاء للنار، فأهل الجنة ميسرون لعمل أهل الجنة وأهل النار ميسرون لعمل أهل النار».

And Ishaq bin Rahawayh said: Baqiyah ibn Al-Waleed told us, that: Al-Zubaidi Muhammad ibn Al-Waleed told me, on the authority of Rashid ibn Saad, on the authority of Abd Al-Rahman ibn Abi Qatada, on the authority of his father, on the authority of Hisham ibn Hakim ibn Hizam, "That a man said: O Messenger of Allah, do deeds begin or has the decree been decreed? He said:

"When Allah brought forth the descendants of Adam from his back, He made them witness against themselves, then He poured them with His two hands, and said: These are for Jannah and these are for Hellfire. So the people of Jannah are facilitated to do the deeds of the people of Paradise and the people of Hell are facilitated to do the deeds of the people of Hell."

● كتابة العمل والأجل والرزق وشقي وأوسعيد ونحن في بطون أمهاتنا: & whether we will be happy or sad -in the afterlife- while we were in our mothers' wombs

٤٣ - وعن عبد الله بن مسعود - رضي الله عنه - قال: حدثنا رسول الله ﷺ وهو الصادق المصدق: «إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة، ثم يكون علقه مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يبعث الله إليه ملكاً بأربع كلمات: فيكتب عمله وأجله ورزقه وشقي أو سعيد، ثم ينفخ فيه الروح، فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراعٌ فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها، وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراعٌ فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها». متفق عليه

On the authority of Abdullah ibn Masoud: Allah's Messenger ﷺ, the true and truly inspired said, "every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four items: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire".

● دخول الملك على النطفة بعدما تستقر في الرحم : The entrance of the angel to the drop after it settle inside the womb

٤٤ - وعن حذيفة بن أسيد - رضي الله عنه - يبلغ به النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: «يدخل الملك على النطفة بعدما تستقر في الرحم بأربعين أو خمس وأربعين ليلة، فيقول: يا رب أشقي أو سعيد؟ فيكتبان، فيقول: يا رب أذكر أو أنثى؟ فيكتبان، ويكتب عمله وأثره وأجله ورزقه، ثم تطوى الصحف فلا يزاد فيها ولا ينقص». رواه مسلم

Hudhaifa ibn Aseed reported directly from the Prophet ﷺ that he said: When the drop of (semen) remains in the womb for forty or forty five nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it. [Muslim].

● إن الله خلق للجنة أهلا وهم في أصلاب آبائهم وخلق للنار أهلا وهم في أصلاب آبائهم : Indeed Allah had created some people whom He decreed they are in Jannah, while they were in their fathers' lions & had created some people whom He decreed they are in Hellfire, while they were in their fathers' lions

٤٥ - وفي "صحيح مسلم" عن عائشة - رضي الله عنها - قالت: دعي رسول الله ﷺ إلى جنازة صبي من الأنصار، فقلت طوبى له، عصفور من عصافير الجنة لم يعمل سوء ولم يدرعه، فقال: «أو غير ذلك يا عائشة! إن الله خلق للجنة أهلا خلقهم لها وهم في أصلاب آبائهم وخلق للنار أهلا خلقهم لها وهم في أصلاب آبائهم».

And in the book of [Muslim] Ayisha, the mother of the believers, said that Allah's Messenger ﷺ was called to lead the funeral prayer of a child of the Ansar. I said: O Messenger of Allah, this one is blessed; he is one of the young ones in Jannah, for he has done no evil, being too young for that." He replied, "Or otherwise, O Ayisha, indeed Allah has created some to go to Jannah, fit for it while they were yet in their father's loins; and He has created others for Hell, fit for it while they were yet in their father's loins."

● كل شيء بقدر : Everything is Predestined

٤٦ - وعن ابن عمر - رضي الله عنهما - قال: قال رسول الله ﷺ : «كل شيء بقدر حتى العجز والكيس». رواه مسلم

Ibn Umar reported Allah's Messenger ﷺ as saying, "Everything is decreed, even backwardness and shrewdness."

● معنى قول الله تعالى: ﴿تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا﴾ : 4 : The meaning of what Allah has said in Al-Qadr

٤٧ - وعن قتادة - رضي الله عنه - في قوله تعالى: ﴿تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ﴾ قال: "يفضى فيها ما يكون في السنة إلى مثلها". رواه عبد الرزاق وابن جرير. وقد روي معنى ذلك عن ابن عباس - رضي الله عنهما - والحسن وأبي عبد الرحمن السلمي وسعيد بن جبيرة ومقاتل

On the authority of Qatada, may Allah be pleased with him regarding the words of Allah Almighty: which means; (The angels and the Spirit; Gabriel descend therein by permission of their Lord for every matter.) He said: "Whatever happens in a year is decreed therein until the like thereof." Transmitted by Abd Ar-Razzaq and Ibn Jarir. That meaning has been narrated on the authority of Ibn Abbas; may Allah be pleased with both, and Al-Hasan and Abu Abd Ar-Rahman As-Sulami and Saeed ibn Jubair and Muqatil.

● اللوح المحفوظ من درة بيضاء : The preserved Tablet is of a white pearl

٤٨ - وعن ابن عباس - رضي الله عنهما - قال: إن الله خلق لوحا محفوظا من درة بيضاء، دفتاه من ياقوتة حمراء، قلمه نور، وكتابه نور، عرضه ما بين السماء والأرض، ينظر فيه كل يوم ثلاثمائة وستين نظرة، ففي كل نظرة منها يخلق ويرزق ويحيي ويميت ويعز ويزل ويفعل ما يشاء، فذلك قوله تعالى: ﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ رواه عبد الرزاق وابن المنذر والطبراني والحاكم. قال ابن القيم - رحمه الله تعالى - لما ذكر هذه الأحاديث وما في معناها، قال: "فهذا تقدير يومي، والذي قبله تقدير حولي، والذي قبله تقدير عمري عند تعلق النفس به، والذي قبله كذلك

عند أول تخليقه وكونه مضغة والذي قبله تقدير سابق على وجوده لكن بعد خلق السماوات والأرض، والذي قبله تقدير سابق على خلق السماوات والأرض بخمسين ألف سنة، وكل واحد من هذه التقادير كالتفصيل من التقدير السابق. وفي ذلك دليل على كمال علم الرب وقدرته وحكمته، وزيادة تعريفه الملائكة وعباده المؤمنين بنفسه وأسمائه. ثم قال: فاتفقت هذه الأحاديث ونظائرها على أن القدر السابق لا يمنع العمل ولا يوجب الاتكال عليه، بل يوجب الجد والاجتهاد. ولهذا لما سمع بعض الصحابة ذلك قال: ما كنت بأشد اجتهادا مني الآن. وقال أبو عثمان النهدي لسلمان: لأنا بأول هذا الأمر أشد فرحا مني بآخره. وذلك لأنه إذا كان قد سبق له من الله سابقة وهيأه ويسره للوصول إليها كان فرحه بالسابقة التي سبقت له من الله أعظم من فرحه بالأسباب التي تأتي بعدها.

On the authority of Ibn Abbas - may God be pleased with them both - he said: Allah created a Preserved Tablet of white pearl, its two covers of red ruby, its pen is light, and its book is light, its width is the distance between the heaven and the earth, and He looks at it three hundred and sixty times every day, and in every look He creates and provides, gives life and causes death, honors and humiliates, and does what He wills. This is what God Almighty says: {Every day He is concerned with a matter}. Narrated by Abd al-Razzaq, Ibn al-Mundhir, al-Tabarani, and al-Hakim. Ibn al-Qayyim - may Allah have mercy on him - said when he mentioned these hadiths and what is similar to them, he said: "This is the estimation of my day, and the one before it is the estimation of my year, and the one before it is the estimation of my age when the soul is attached to it, and the one before it is also at the beginning of his creation and his being a lump of flesh, and the one before it is an estimation that preceded his existence but after the creation of the heavens and the earth, and the one before it is an estimation that preceded the creation of the heavens and the earth by fifty thousand years, and each one of these estimations is like a detail of the previous estimation. In that, is evidence of the perfection of the Lord's knowledge, power and wisdom, and the increase in His knowledge of Himself and His names to the angels and His believing servants. Then he said: These hadiths and their likes agree that the previous estimation does not prevent work or require reliance on it, rather it requires seriousness and diligence. For this reason, when some of the Companions heard that, he said: "I have never been more diligent than I am now." Abu Uthman al-Nahdi said to Salman: I am happier at the beginning of this matter than I am at its end. This is because if he had been preceded by God and prepared and facilitated to reach it, his joy at the precedence that God had given him would be greater than his joy at the reasons that come after it.

● الإيمان بالقدر يوجد طعم الإيمان : Believing in Al-Qadar causes to taste Faith

٤٩ - وعن الوليد بن عباد قال: «دخلت على أبي وهو مريض أتخايل فيه الموت، فقلت: يا أبتاه أوصني واجتهد لي، فقال: أجلسوني؛ فلما أجلسوه، قال: يا بني إنك لن تجد طعم الإيمان ولن تبلغ حقيقة العلم بالله تبارك وتعالى حتى تؤمن بالقدر خيره وشره، قلت: يا أبتاه وكيف لي أن أعلم ما خير القدر وشره؟ قال: تعلم أن ما أخطأك لم يكن ليصيبك، وما أصابك لم يكن ليخطئك، يا بني إني سمعت رسول الله ﷺ يقول: " أول ما خلق الله القلم قال: اكتب، فجرى في تلك الساعة بما هو كائن إلى يوم القيامة. . . " يا بني إن ميت ولست على ذلك دخلت النار.» رواه أحمد.

On the authority of Al-Walid bin Ubadah, who said: "I entered upon my father while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him down, he said: O my son, you will not find the taste of faith and you will not attain the true knowledge of Allah, the Blessed and Exalted, until you believe in destiny, both its good and its bad. I said: O my father, how can I know what is good and bad in destiny? He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. O my son, I heard the Messenger of Allah, may Allah bless him and grant him peace, say: "The first thing Allah created was the pen. He said: 'Write. At that moment it wrote down what would happen until the Day of Resurrection. . . . O my son, if you die not believing that, you will enter Hell." [Ahmad].

● الأمر بالتداوي وأخذ الأسباب : The Command of seeking treatment and taking precautions

٥٠ - وعن أبي خزيمة عن أبيه - رضي الله عنه - قال: «قلت: يا رسول الله! أرأيت رقى نسترقئها ودواء نتداوى به وتقاة نتقيها هل ترد من قدر الله شيئاً؟ قال: " هي من قدر الله». رواه أحمد والترمذي وحسنه

On the authority of Abu Khizamah, reported that his father - may Allah be pleased with him - said: "I said: O Messenger of Allah! Tell me, do the incantations that we recite, the medicine that we use for treatment, and the piety that we take, do they repel anything from the decree of Allah? He said: 'They are from the decree of Allah.' [Ahmad & At-Tirmidhi, who classed it as Hasan].

● المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف : The strong believer is better and more beloved to Allah than the weak believer

٥١ - وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك، واستعن بالله ولا تعجزن، فإن أصابك شيء فلا تقل: لو أني فعلت كذا كان كذا وكذا! ولكن قل: قدر الله وما شاء فعل؛ فإن (لو) تفتح عمل الشيطان». رواه مسلم

Abu Hurairah narrated that the Messenger of Allah ﷺ said: "A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allah, and do not give up. If anything afflicts you do not say, 'If I had done such and such things, such and such would have happened.' But say, 'Allah decrees and what He wills He does,' for (the utterance) 'If I had' provides an opening for the deeds of the devil." [Muslim].

(باب ذكر الملائكة عليهم السلام والإيمان بهم)

وقول الله تعالى: {لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ}.

وقوله تعالى: {إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ}.

وقوله تعالى: {لَنْ يَسْتَنْفِذَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ}.

وقوله تعالى: {وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ - يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ}.

وقوله تعالى: {جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولِي أَجْنَحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ}.

وقوله تعالى: {الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا}.

[Chapter 5: On mentioning the angels, peace be upon them, and believing in them]

● خلقت الملائكة من نور : Angels are created from light

٥٢ - وعن عائشة - رضي الله عنها- قالت: قال رسول الله ﷺ: «خلقت الملائكة من نور، وخلق الجان من نار، وخلق آدم مما وصف لكم». رواه مسلم

Ayisha reported that the Allah's messenger ﷺ said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined for you.

● يدخل البيت المعمور كل يوم سبعون ألف ملك : Seventy thousand angels enter Al-Bait Al-Ma'mour daily

٥٣ - «وثبت في بعض أحاديث المعراج أنه عليه السلام رفع له البيت المعمور الذي هو في السماء السابعة، وقيل: في السادسة بمنزلة الكعبة في الأرض، وهو بحيال الكعبة حرمة في السماء كحرمة الكعبة في الأرض، وإذا هو يدخله كل يوم سبعون ألف ملك ثم لا يعودون إليه آخر ما عليهم».

"It has been proven in some hadiths of the Ascension that the Frequent House, which is in the seventh heaven, and it was said: in the sixth, was raised up for him, and it is like the Kaaba on earth, and it is opposite the Kaaba, and its sanctity in heaven is like the sanctity of the Kaaba on earth, and behold, seventy thousand angels enter it every day and then they do not return to it until the end of what is upon them."

٥٤ - وعن عائشة - رضي الله عنها- قالت: قال رسول الله ﷺ: «ما في السماء موضع قدم إلا عليه ملكٌ ساجدٌ أو ملك قائم، فذلك قول الملائكة»: {وَأِنَّا لَنَحْنُ الصَّافُونَ - وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ}. رواه محمد بن نصر وابن أبي حاتم وابن جرير وأبو الشيخ.

On the authority of Ayisha, The Messenger of Allah ﷺ, said: "There is no place in the heaven where a foot stands except that there is an angel prostrating on it or an angel standing, and that is what the angels say: {And indeed, it is We who arrange [the angels] in rows - and indeed, it is We who glorify [Allah]} Narrated by Muhammad ibn Nasr, Ibn Abi Hatim, Ibn Jarir, and Abu Ash-Shaykh.

٥٥ - روى الطبراني عن جابر بن عبد الله - رضي الله عنهما - قال: قال رسول الله ﷺ: «ما في السماوات السبع موضع قدم ولا شبر ولا كف إلا وفيه ملك قائم أو ملك ساجد أو ملك راکع، فإذا كان يوم القيامة قالوا جميعاً: سبحانك ما عبدناك حق عبادتك! إلا أنا لم نشرك بك شيئاً».

55 - Al-Tabarani narrated on the authority of Jabir ibn Abdullah - may Allah be pleased with them both - who said: The Messenger of Allah, may Allah bless him and grant him peace, said: "There is not a place in the seven heavens the size of a foot, a handspan, or a palm, except that there is an angel standing in it, or an angel prostrating, or an angel kneeling. So when the Day of

Resurrection comes, they will all say: Glory be to You! We did not worship You as You should be worshipped, except that we did not associate anything with You."

● وصف حملة العرش : Attributing the angels whom are caring the Throne

٥٦ - وعن جابر - رضي الله عنه - قال: قال رسول الله ﷺ: «أذن لي أن أحدث عن ملك من ملائكة الله من حملة العرش، ما بين شحمة أذنه إلى عاتقه مسيرة سبعمائة عام».

رواه أبو داود والبيهقي في "الأسماء والصفات" والضياء في "المختارة". فمن سادتهم جبرائيل عليه السلام، وقد وصفه الله تعالى بالأمانة وحسن الخلق والقوة، فقال تعالى: {عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى}. ومن شدة قوته أنه رفع مداين قوم لوط عليه السلام - وكن سبعا - بمن فيهن من الأمم وكانوا قريبا من أربعمئة ألف، وما معهم من الدواب والحيوانات، وما لتلك المدن من الأراضي والعمارات؛ على طرف جناحه، حتى بلغ بهن عنان السماء، حتى سمعت الملائكة نباح كلابهم وصياح ديكهم، ثم قلبها فجعل عاليها سافلها. فهذا هو شديد القوى. وقوله: ذو مرة، أي: ذو خلق حسن وبهاء وسناء وقوة شديدة.

قال معناها ابن عباس - رضي الله عنهما - وقال غيره: ذو مرة، أي: ذو قوة. وقال تعالى في صفته: {إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ - مُطَاعٌ ثَمَّ أَمِينٌ} أي: له قوة وبأس، شديد وله مكانة ومنزلة عالية رفيعة عند ذي العرش مُطَاعٌ ثَمَّ أَمِينٌ أي: مطاع في الملأ الأعلى أمين ذي أمانة عظيمة، ولهذا كان هو السفير بين الله وبين رسله

Jabir ibn Abd Allah may Allah be pleased with both, reported the messenger of Allah said: I have been permitted to tell about one of Allah's angels who bears the throne, that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.

Narrated by Abu Dawood and Al-Bayhaqi in "Al-Asmaa wa As-Sifat" and Al-Dhiya' in "Al-Mukhtarah". Among their leaders - angels- is Jibrail, peace be upon him, whom Allah Almighty described him as trustworthy, of good character, and strong, as He Almighty said - what it means:- (He -the Prophet- was taught by one intense in strength - One of soundness. And he rose to his true form). And from the intensity of his power, he lifted the cities of the people of Lot, peace be upon him - and they were seven - and the nations in them, and they were close to four hundred thousand, and what they had of beasts and animals, and what those cities had of lands and buildings; on the tip of his wing, until he reached with them the heavens, so that the angels heard the barking of their dogs and the crowing of their roosters, then he turned them upside down. This is how he is intensely powerful. And his saying: of bitterness, meaning: of good character, splendor, brilliance and intense strength, Ibn Abbas explained. And others said: of bitterness, meaning: of strength. And Allah said in describing him; what it means: Indeed, it is the word of an honored Messenger, possessed of power & firmly established with the Lord of the Throne, obeyed & trustworthy. That is, he has power and strength, is strong and has a high and lofty position and status with the Lord of the Throne. "Obeyed & trustworthy" That is, he is obeyed in the highest assembly, trustworthy & of great trustworthiness. For this reason, he was the messenger between Allah and His messengers.

● أجنحة جبريل عليه السلام : The wings of Jibrail; Gabriel peace be upon him

٥٧ - وقد كان يأتي إلى رسول الله ﷺ في صفات متعددة، وقد رآه على صفته التي خلقه الله عليها مرتين وله ستمائة جناح. روى ذلك البخاري عن ابن مسعود رضي الله عنه

He used to come to the Messenger of Allah ﷺ, in various forms. He saw him twice in the form in which Allah created him, and he had six hundred wings. This was narrated by [Bukhari] on the authority of Ibn Masoud, may Allah be pleased with him.

٥٨ - وروى الإمام أحمد عن عبد الله قال: «رأى رسول الله ﷺ جبريل في صورته وله ستمائة جناح، كل جناح منها سد الأفق يسقط من جناحه من التهاويل والدرّ والياقوت ما الله به عليم». إسناده قوي

Imam Ahmad narrated on the authority of Abdullah who said: "The Messenger of Allah ﷺ saw Jibrail in his true form, and he had six hundred wings, each of which filled the horizon, and from each wing fell wonders, pearls, and rubies, of which Allah is All-Knowing." Strong chain.

● صفة ثياب جبريل عليه السلام : Describing the cloths of Jibrail peace be upon him

٥٩ - وعن عبد الله بن مسعود - رضي الله عنه - قال: «رأى رسول الله ﷺ جبريل في حلة خضراء قد ملأ ما بين السماء والأرض». رواه مسلم

The Messenger of Allah ﷺ saw Jibrail in a Hullah (dress normally made up of two pieces) of Rafrat filling what is between the heavens and the earth."

٦٠ - وعن عائشة - رضي الله عنها - أن رسول الله ﷺ قال: «رأيت جبريل منهبطاً قد ملأ ما بين الخافقين عليه ثياب سندسٍ معلقٌ بها اللؤلؤ والياقوت». رواه أبو الشيخ

On the authority of Aisha - may Allah be pleased with her - that the Messenger of Allah ﷺ said: "I saw Jibrail descending, filling the space between the two horizons, wearing garments of fine silk, with pearls and rubies hanging from them." [Abu Al-Sheikh].

٦١ - ولابن جرير عن ابن عباس - رضي الله عنهما - قال: جبرائيل عبد الله وميكائيل عبيد الله وكل اسم فيه إيل فهو عبد الله.

And on the authority of Ibn Jarir, on the authority of Ibn Abbas - may Allah be pleased with them both - he said: Jibrail is the slave of Allah, and Michael is the slave of Allah, and every name that has "El" in it is the slave of Allah.

٦٢ - وله عن علي بن الحسين مثله، وزاد: وإسرافيل عبد الرحمن.

He has a similar narration from Ali ibn Al-Hussein, and Abd Ar-Rahman added: "And Israfil".

● جبريل أفضل الملائكة : Jibrail the best among the angels

٦٣ - وروى الطبراني عن ابن عباس - رضي الله عنهما - قال: قال رسول الله ﷺ: «ألا أخبركم بأفضل الملائكة؟ جبرائيل».

And At-Tabarani narrated on the authority of Ibn Abbas - may Allah be pleased with them both - who said: The Messenger of Allah ﷺ said: "Shall I not tell you about the best of the angels? Jibrail."

● خوف الملائكة من النار : The angels' fear of Hellfire

٦٤ - «وعن أبي عمران الجوني أنه بلغه أن جبرائيل أتى النبي ﷺ وهو يبكي، فقال له رسول الله ﷺ: "ما يبكيك؟". قال: "وما لي لا أبكي فوالله ما جفت لي عين منذ خلق الله النار، مخافة أن أعصيه فيقذفني فيها". رواه الإمام أحمد في "الزهد".

On the authority of Abu Imran Al-Jawney, it was reported to him that Jibrail came to the Prophet ﷺ while crying. The Messenger of Allah ﷺ said to him: "What makes you cry?" He said: "Why should I not cry? By Allah, my eyes have not dried since Allah created the Hellfire, for fear that I would disobey Him and He would throw me into it." Narrated by Imam Ahmad in "Az-Zuhd."

● الملائكة لا تنزل إلا بإذن الله : Angels do not descend except by the permission of Allah

٦٥ - وللبخاري عن ابن عباس - رضي الله تعالى عنهما - قال: قال رسول الله ﷺ لجبرائيل: «ألا تزورنا أكثر مما تزورنا» فنزلت يومًا تنزلاً إلا بأمر ربك له ما بين أيدينا وما خلفنا الآية [مريم: ١٦٤]. ومن ساداتهم ميكائيل عليه السلام، وهو موكل بالقطر والنبات.

[Bukhari] narrated on the authority of Ibn Abbas - may Allah be pleased with both - ; The Messenger of Allah ﷺ said to Jibrail: "Why don't you visit us more often than you do?" Then this Ayah was revealed; which means (And we; angels descend not except by the order of your

Lord. To Him belongs that before us and that behind us.) Maryam: 164. Among their leaders was Michael, peace be upon him, who was in charge of rain and plants.

٦٦ - وروى الإمام أحمد عن أنس - رضي الله عنه - أن رسول الله ﷺ قال لجبرائيل: «ما لي لم أر ميكائيل ضاحكا قط؟ قال: ما ضحك ميكائيل منذ خلقت النار». ومن ساداتهم إسرئيل عليه السلام، وهو أحد حملة العرش وهو الذي ينفخ في الصور.

[Imam Ahmad] narrated on the authority of Anas - may Allah be pleased with him - that the Messenger of Allah ﷺ, said to Jibrail: "Why have I never seen Michael laughing?" He said: "Michael has not laughed since the creation of Hell." Among their leaders is Israfil, peace be upon him, who is one of the bearers of the Throne and is the one who blows the Soor.

● صاحب القرن قد التقم القرن للنفخ في الصور : The angel assigned for the trumpet, took it, waiting to blow in As-Soor

٦٧ - روى الثرمذي - وحسنه - والحاكم عن أبي سعيد الخدري - رضي الله تعالى عنه - قال: قال رسول الله ﷺ: «كيف أنعم وصاحب القرن قد التقم القرن وحني جبهته وأصغى سمعه ينتظر متى يؤمر فينفخ؟» قالوا: فما نقول يا رسول الله؟ قال: قولوا: حسبنا الله ونعم الوكيل على الله توكلنا».

Narrated Abu Sa'eed Al-Khudri: That the Messenger of Allah ﷺ said: "How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission to blow?" The Muslims said: "So what should we say, O Messenger of Allah?" He said: "Say: 'Allah is sufficient for us and what a good protector He is. We rely upon Him.'"

● صفة إسرئيل وهو من حملة العرش : The attribute of Israfeel & he is one of the bearers of the throne

٦٨ - وعن ابن عباس - رضي الله تعالى عنهما - أن رسول الله ﷺ قال: «إن ملكا من حملة العرش يقال له: إسرئيل، زاوية من زوايا العرش على كاهله، قد مرقت قدماء في الأرض السابعة السفلى، ومرق رأسه من السماء السابعة العليا» رواه أبو الشيخ وأبو نعيم في "الحلية".

On the authority of Ibn Abbas - may Allah Almighty be pleased with both - that the Messenger of Allah ﷺ, said: "There is an angel from among the bearers of the Throne called Israfil, a corner of the Throne on his shoulders, his feet have passed through the seventh lowest earth, and his head has passed through the seventh highest heaven." [Abu al-Sheikh & Abu Na'im in "Al-Hilya."]

٦٩ - وروى أبو الشيخ عن الأوزاعي قال: ليس أحد من خلق الله أحسن صوتا من إسرئيل، فإذا أخذ في التسبيح قطع على أهل سبع سموات صلاتهم وتسبيحهم. ومن ساداتهم ملك الموت عليه السلام؛ ولم يجئ مصرا باسمه في القرآن ولا في الأحاديث الصحيحة وقد جاء في بعض الآثار تسميته بعزرائيل، فأنه أعلم قاله الحافظ ابن كثير. وقال: إنهم بالنسبة إلى ما هيأهم له أقسام؛ فمنهم حملة العرش.

ومنهم الكروبيون الذين هم حول العرش وهم مع حملة العرش أشرف الملائكة وهم الملائكة المقربون كما قال تعالى: ﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يُكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾. ومنهم سكان السموات السبع يعمرونها عبادة دائمة ليلا ونهارا صباحا.

ومساء كما قال تعالى: ﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ ومنهم الذين يتعاقبون إلى البيت المعمور. قلت: الظاهر أن الذين يتعاقبون إلى البيت المعمور سكان السموات. ومنهم موكلون بالجنان وإعداد الكرامات لأهلها وتهيئة الضيافة لساكنيها؛ من ملابس ومأكّل ومشارب ومصاغ ومساكن وغير ذلك مما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر.

ومنهم الموكلون بالنار - أعادنا الله منها - وهم الزبانية ومقدموهم تسعة عشر وخازنها مالك، وهو مقدم على الخزنة، وهم المذكورون في قوله تعالى: ﴿وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ﴾.

وقال تعالى: ﴿وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَأْكُونُونَ﴾ وقال تعالى: ﴿عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ وقال تعالى: ﴿عَلَيْهَا تِسْعَةَ عَشَرَ - وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً﴾ إلى قوله: ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾.

ومنهم الموكلون بحفظ بني آدم كما قال تعالى: ﴿لَهُ مُعَقَّبَاتٌ مِنْ بَنِي يَدْيِهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾. قال ابن عباس: ملائكة يحفظونه من بين يديه ومن خلفه، فإذا جاء أمر الله خلوا عنه.

وقال مجاهد: ما من عبد إلا وملك موكل بحفظه في نومه ويقظته من الجن والإنس والهوام، فما منها شيء يأتيه يريد أن يقول له: وراءك إلا شيء يأذن الله تعالى فيه فيصيبه. ومنهم الموكلون بحفظ أعمال العباد؛ كما قال تعالى: ﴿إِذْ يَتَلَفَّى الْمُتَلَفِّيْنَ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدًا مَا يُلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ وقال تعالى: ﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ﴾.

[Abu Ash-Shaykh] narrated on the authority of Al-Awza'i who said: "No one among Allah's creation has a better voice than Israfil. When he begins to glorify Allah, he interrupts the prayers and glorifications of the people of the seven heavens." Among their leaders is the Angel of Death, peace be upon him. His name is not explicitly mentioned in the Quran or in the authentic hadiths. However, in some of the narrations he is called Azrael, and Allah knows best. This was stated by Al-Hafiz Ibn Kathir. He said: "In relation to what He has fitted them for, they are divided into sections: Among them are the bearers of the Throne. Among them are the "Corubiyoon" who are around the Throne, and they are with the bearers of the Throne the most noble of the angels, and they are the angels brought near, as Allah the Almighty said; what it means: (The Messiah would not disdain to be a slave of Allah, nor would the honorably brought near angels.) And among them are the inhabitants of the seven heavens who inhabit them in constant worship, day and night." And evening, as the Almighty said; what it means (They exalt Him night and day and do not slacken.)

And among them are those who follow one another to the Frequented House.

I said: It appears that those who follow one another to the Frequented House are the inhabitants of the heavens.

And among them are those entrusted with Paradise and preparing honors for its people and preparing hospitality for its inhabitants; from clothing, food, drink, jewelry, dwellings, and other things that no eye has seen, no ear has heard, and no human heart has conceived. Among them are those assigned to the Fire - may Allah protect us from it - and they are the Zabaniyyah, and their leaders are nineteen, and its keeper is Malik, and he is the leader of the keeper, and they are the ones mentioned in the words of Allah the Almighty; that: (And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment.")

And Allah the Almighty said what it means: (And they will call, "O Mālik,¹ let your Lord put an end to us!" He will say, "Indeed, you will remain.")

And Allah the Almighty said what it means; (Over which-the Hellfire- are appointed angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.)

And Allah the Almighty said; that it means: (Over it are nineteen) to His saying; what means: (And We have not made the keepers of the Fire except angels.). Till (And none knows the soldiers of your Lord except Him.)

Among them are those assigned to protect the children of Adam, as Allah Almighty said what means: For him [i.e., each one] are successive angels before and behind him who protect him by the decree of Allah.) Ibn Abbas said: Angels guarding him from before him and from behind him, and when the command of Allah comes, they leave him alone.

Mujahid said: There is no servant except that an angel is assigned to protect him in his sleep and wakefulness from the jinn, humans and vermin. Nothing of them comes to him wanting him except that he says to him: Behind you, except something that Allah Almighty permits and it befalls him.

And among them are those assigned to protect the deeds of the servants; as Allah the Almighty said; what means: (When the two receivers [i.e., recording angels] receive,¹ seated on the right and on the left. He [i.e., man] utters no word except that with him is an observer prepared to record.)

And Allah the Almighty said; what also means: (And indeed, [appointed] over you are keepers. Noble and recording.)

- وجوب الاستحياء من ملائكة الله والنهي عن التعري : The necessity of being shy before the angels of Allah and the prohibition of nudity - without an allowed purpose-

٧٠ - روى البزار عن ابن عباس - رضي الله عنهما - قال: قال رسول الله ﷺ: «إن الله ينهاكم عن التعري، فاستحيوا من ملائكة الله الذين معكم؛ الكرام الكاتبين الذين لا يفارقونكم إلا عند إحدى ثلاث حالات: الغائط، والجنابة، والغسل، فإذا اغتسل أحدكم بالعراء فليستتر بثوبه أو بجذم حائط أو بغيره». قال الحافظ ابن كثير: ومعنى إكرامهم أن يستحي منهم، فلا يملئ عليهم الأعمال القبيحة التي يكتبونها، فإن الله خلقهم كراماً في خلقهم وأخلاقهم. ثم قال ما معناه: إن من كرمهم أنهم لا يدخلون بيتاً فيه كلب ولا صورة ولا جنب ولا تمثال ولا يصحبون رفقة معهم كلباً أو جرس.

Al-Bazzar narrated on the authority of Ibn Abbas - may Allah be pleased with them - that he said:

The Messenger of Allah, may Allah bless him and grant him peace, said:

"Allah forbids you from being naked, so be shy before Allah's angels who are with you; the honorable scribes who do not leave you except in one of three cases: defecation, major ritual impurity, and bathing. So if one of you bathes in the open, let him cover himself with his garment or a wall trunk or something else."

Al-Hafiz Ibn Kathir said: The meaning of honoring them is to be shy before them, so he does not dictate to them the ugly deeds that they write, for Allah created them honorable in their creation and morals.

Then he said something to the effect that it is part of their honor that they do not enter a house in which there is a dog, or an image, or a person in a state of major ritual impurity, or a statue, and they do not take with them a companion who has a dog or a bell with them.

- تعاقب الملائكة فينا بالليل والنهار : (Angels take turns in descending among us day and night)

٧١ - وروى مالك والبخاري ومسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «يتعاقبون فيكم، ملائكة بالليل وملائكة بالنهار، ويجتمعون في صلاة الفجر وصلاة العصر، ثم يعرج إليهم الذين باتوا فيكم فيسألهم وهو أعلم: كيف تركتم عبادي؟ فيقولون: تركناهم وهم يصلون، وأتيناهم وهم يصلون»

[Malik, Bukhari & Muslim] narrated on the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ said: "They take turns among you, angels at night and angels during the day, and they gather at the dawn prayer and the afternoon prayer. Then those who spent the night among you ascend to Him and He asks them, although He is All-Knowing: How did you leave My servants? They say: We left them while they were praying, and we came to them while they were praying."

٧٢ - وفي رواية أن أبا هريرة قال: إقرأوا إن شئتم: ﴿وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

And in a narration, Abu Hurairah said: Read, if you wish - then he read the Ayah in Al-Israa 78; that means: (And the Quran of Dawn prayer, for certainly the Quran of Dawn prayer is ever witnessed)

- الملائكة تحف مجالس العلم : Angels surround the gatherings of knowledge

٧٣ - وروى الإمام أحمد ومسلم حديث: «ما اجتمع قوم في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده، ومن بطأ به عمله لم يسرع به نسبه»

[Ahmad & Muslim] narrated a hadith: No people get together in a house of the houses of Allah (i.e. a mosque), reciting the Book of Allah, and learning it together among themselves, but calmness

(sakinah) comes down to them, (Divine) mercy covers them (from above), and the angels surround them, and Allah makes a mention of them among those who are with Him. And whoever is slowed down by his deeds, his lineage will not hasten him."

● الملائكة تضع أجنحتها لطالب العلم : Angels lower their wings for the seeker of knowledge

٧٤ - وفي المسند والسنن حديث: «إن الملائكة لتضع أجنحتها لطالب العلم رضا بما يصنع» والأحاديث في ذكرهم عليهم السلام كثيرة جدا

In [Al-Musnad & As-Sunan] there is a hadith: "The angels lower their wings for the seeker of knowledge, pleased with what he does." And the hadiths mentioning them, peace be upon them, are very many.

باب الوصية بكتاب الله عز وجل
وقول الله تعالى: {اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ}

[chapter 6: On the commandment to follow the Book of Allah, the Most Exalted in Might & Majesty]

And What Allah said -what means-; (Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.)

Al-A'raf 3

● وجوب التمسك بكتاب الله وسنة النبي صلى الله عليه وسلم :
of the prophet peace be upon him

٧٥ - عن زيد بن أرقم - رضي الله عنه - «أن رسول الله صلى الله عليه وسلم خطب فحمد الله وأثنى عليه، ثم قال: أما بعد؛ ألا أيها الناس فإنما أنا بشر، يوشك أن يأتيني رسول ربي فأجيب، وأنا تارك فيكم ثقلين، أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله وتمسكوا به " فحث على كتاب الله ورغب فيه، ثم قال: " وأهل بيتي " وفي لفظ: " كتاب الله هو حبل الله المتين؛ من اتبعه كان على الهدى، ومن تركه كان على الضلالة. » .
رواه مسلم

On the authority of Zaid ibn Arqam - may Allah be pleased with him - "that the Messenger of Allah, صلى الله عليه وسلم, delivered a sermon, praised Allah and extolled Him, then said: "As for what follows; O people, I am only a human being. The Messenger of my Lord will soon come to me, and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allah, the One Who is Knowing, the Wise." In it is guidance and light, so take the Book of Allah and hold fast to it. He urged people to follow the Book of Allah and encouraged them to do so, then he said: "And my family." In another version: "The Book of Allah is the strong rope of Allah. Whoever follows it will be guided, and whoever abandons it will be misguided." [Muslim]

● من الضلال ترك الكتاب وسنة النبي صلى الله عليه وسلم :
the Prophet peace be upon him

٧٦ - وله في حديث جابر الطويل أن النبي صلى الله عليه وسلم «قال في خطبة يوم عرفة: "وقد تركت فيكم ما لن تضلوا إن اعتصمتم به؛ كتاب الله، وأنتم تسئلون عني؛ فما أنتم قائلون؟"، قالوا: نشهد أنك قد بلغت وأديت ونصحت - قال بإصبعه السبابة يرفعها إلى السماء ويؤكثها إلى الناس -: " اللهم أشهد" ثلاث مرات».

And in [Muslim], in the long hadith of Jabir, the Prophet صلى الله عليه وسلم, said in the sermon on the Day of Arafah: "I have left among you that which if you hold fast to it you will never go astray; the Book of God. And you will be asked about me, so what will you say?" They said: "We bear witness that you have conveyed the message, fulfilled the duty, and given sincere advice." He said, raising his index finger to the sky and pointing it at the people: "O Allah, bear witness" three times.

● من ترك الحكم بكتاب الله قصمه الله :
him

٧٧ - وعن علي - رضي الله عنه - قال: «سمعت رسول الله صلى الله عليه وسلم يقول: " ألا إنها ستكون فتنة ". قلت: ما المخرج منها يا رسول الله؟ قال: كتاب الله فيه نبأ ما كان قبلكم، وخبر ما بعدكم، وحكم ما بينكم، هو الفصل، ليس بالهزل، من تركه من جبار قصمه الله، ومن ابتغى الهدى من غيره أضله الله، وهو حبل الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، هو الذي لا تزيغ به الأهواء، ولا تلتبس به الألسنة، ولا تشبع

منه العلماء، ولا يخلق عن كثرة الرد، ولا تنقضي عجائبه، هو الذي لم تنته الجن إذ سمعته، حتى قالوا: {إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ} من قال به صدق، ومن عمل به أجر، ومن حكم به عدل، ومن دعا إليه هدي إلى صراط مستقيم». رواه الترمذي وقال: غريب

On the authority of Ali - may Allah be pleased with him - he said: "I heard the Messenger of Allah ^{صلى الله عليه وسلم} say: "Indeed, there will be a trial." I said: What is the way out of it, O Messenger of Allah? He said: "The Book of Allah contains news of what came before you, and news of what will come after you, and the judgment between you. It is the decisive factor, not a joke. Whoever abandons it among the tyrants, Allah will break him, and whoever seeks guidance from other than it, Allah will lead him astray. It is the strong rope of Allah, and it is the wise remembrance, and it is the straight path. It is that which desires do not deviate with, nor do tongues become confused with it, nor do scholars get tired of it, nor does it become obsolete from frequent repetition, nor do its wonders end. It is that which the jinn did not stop when they heard it, until they said: {Indeed, we have heard an amazing Qur'an - guiding to the right path, so we have believed in it}. Whoever says it is truthful, whoever acts according to it is rewarded, whoever rules according to it is just, and whoever calls to it is guided to the straight path." Narrated by Al-Tirmidhi, who said: Strange.

● أوصاف القرآن و الوصية بكتاب الله عز وجل: Attributes of the Quran & the testament for Allah's Book

٧٨ - وعن أبي الدرداء - رضي الله عنه - مرفوعاً: «ما أحل الله في كتابه فهو حلال وما حرم فهو حرام، وما سكت عنه فهو عافية، فاقبلوا من الله عافيته فإن الله لم يكن لينسى شيئاً»، ثم تلا: {وَمَا كَانَ رَبُّكَ نَسِيًّا}. رواه البزار وابن أبي حاتم والطبراني.

And on the authority of Abu Al-Darda' - may Allah be pleased with him On the authority of Allah's Messenger (may Allah's peace and blessings be upon him) - with a chain of transmission traceable to the Prophet - he said: "What Allah has permitted in His Book is lawful, and what He has forbidden is forbidden, and what He has remained silent about is a blessing, so accept Allah's blessing, for Allah does not forget anything." Then he recited: {And your Lord is not forgetful.} [Al-Bazzar, Ibn Abi Hatim, and Al-Tabarani]

● الصراط هو الإسلام The straight path is Islam

٧٩ - وعن ابن مسعود - رضي الله عنه - أن رسول الله ^{صلى الله عليه وسلم} قال: «ضرب الله مثلاً صراطاً مستقيماً، وعلى جنبتي الصراط سوران، فيهما أبواب مفتحة، وعلى الأبواب ستور مرخاة، وعند رأس الصراط داع يقول: استقيموا على الصراط ولا تعوجوا، وفوق ذلك داع يدعو كلما هم عبد أن يفتح شيئاً من تلك الأبواب قال: ويحك لا تفتحها فإنك إن تفتحها تلجه». ثم فسره فأخبر أن الصراط هو الإسلام، وأن الأبواب المفتحة محارم الله، وأن الستور المرخاة حدود الله، وأن الداعي على رأس الصراط هو القرآن، وأن الداعي من فوقه هو واعظ الله في قلب كل مؤمن". رواه رزين، ورواه أحمد والترمذي عن النواس بن سمعان بنحوه.

And on the authority of Ibn Mas'ud - may Allah be pleased with him - that the Messenger of Allah, may Allah bless him and grant him peace, said: "Allah has given an example of a straight path, and on both sides of the path are two walls, in which are open doors, and over the doors are lowered curtains. At the head of the path is a caller who says: 'Stay straight on the path and do not deviate.' Above that is a caller who calls out whenever a servant intends to open one of those doors, saying: 'Woe to you, do not open it, for if you open it, you will enter it.' Then he explained it and informed that the path is Islam, that the open doors are the prohibitions of Allah, that the lowered curtains are the limits of Allah, that the caller at the head of the path is the Qur'an, and that the caller above it is Allah's preacher in the heart of every believer." Narrated by Razin, and narrated by Ahmad and al-Tirmidhi on the authority of al-Nawwas ibn Sam'an in a similar manner.

● التحذير من الذين يتبعون ما تشابه من القرآن : Warning against those who follow what is unspecific in the Quran

٨٠ - وعن عائشة - رضي الله عنها - قالت: «تلا رسول الله ﷺ: {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ} فقرأ إلى قوله: {وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ} قالت: قال: "فإذا رأيتم الذين يتبعون ما تشابه منه فأولئك الذين سمى الله، فاحذروهم». متفق عليه.

On the authority of Aisha - may Allah be pleased with her - she said: "The Messenger of Allah ﷺ, recited: {It is He who has sent down to you, the Book; in it are verses that are entirely clear - they are the foundation of the Book}, then he recited until His saying: {And none will remember except those of understanding}, she said: He said: "So if you see those who follow what is ambiguous in it, then they are those whom Allah has named, so beware of them." Agreed upon.

● التحذير من اتباع سبل الشيطان : Warning against following the ways of Satan

٨١ - وعن عبد الله بن مسعود - رضي الله عنه - قال: «خط لنا رسول الله ﷺ خطا بيده، ثم قال: "هذا سبيل الله"، ثم خط خطا عن يمينه وعن شماله، وقال: "هذه سبيل علي كل سبيل منها شيطان يدعو إليه"، وقرأ: {وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ} [الأنعام: ١٥٣]. رواه أحمد: والدارمي والنسائي.

And on the authority of Abdullah ibn Masoud - may Allah be pleased with him - who said: "The Messenger of Allah ﷺ, drew a line for us with his hand, then said: 'This is the path of Allah.' Then he drew a line to his right and to his left, and said: 'These are paths, on each of which is a devil calling to it.' And he recited: {And that this is My path, which is straight, so follow it, and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous.} [Al-An'am: 153]. [Ahmad, Ad-Darimi & An-Nasa'i.]

● التحذير من اتباع غير الرسول ﷺ : Warning against following other but the Messenger

٨٢ - وعن أبي هريرة - رضي الله عنه - قال: «كان ناس من أصحاب النبي ﷺ يكتبون من التوراة فذكروا ذلك لرسول الله ﷺ فقال: "إن أحمق الحمق وأضل الضلالة قوم رغبوا عما جاء به نبيهم إلى نبي غير نبيهم، وإلى أمة غير أمتهم" ثم أنزل الله: {وَأُولَئِكَ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُثْلِي عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ} [العنكبوت: ٥١]. رواه الإسماعيلي في "معجمه" وابن مردويه.

On the authority of Abu Hurairah, may Allah be pleased with him, who said: "Some of the companions of the Prophet ﷺ, were writing from the Torah, so they mentioned that to the Messenger of Allah ﷺ, and he said: 'The most foolish of fools and the most astray of misguidance are those who turned away from what their Prophet brought to a Prophet other than their Prophet, and to a nation other than their nation.' Then God revealed: {Is it not sufficient for them that We have sent down to you the Book which is recited to them? Indeed, in that is mercy and a reminder for a people who believe.} [Al-Ankabut: 51]. It was narrated by Al-Isma'ili in his "Mu'jam" and Ibn Mardawayh.

٨٣ - وعن عبد الله بن ثابت بن الحارث الأنصاري - رضي الله عنه - قال: «دخل عمر - رضي الله عنه - على النبي ﷺ بكتاب فيه مواضع من التوراة فقال: هذه أصبتها مع رجل من أهل الكتاب، أعرضها، عليك فتغير وجه رسول الله ﷺ تغيرا شديدا لم أر مثله قط، فقال عبد الله بن الحارث لعمر - رضي الله عنهما -: أما ترى وجه رسول الله ﷺ؟ فقال عمر: رضينا بالله ربا وبالإسلام ديننا وبمحمد نبينا، ففسري عن رسول الله ﷺ وقال: "لو نزل موسى فاتبعتموه وتركتوني لضللتكم، أنا حظكم من النبيين وأنتم حظي من الأم". رواه عبد الرزاق وابن سعد والحاكم في "الكنى".

And on the authority of Abdullah bin Thabit bin Al-Harith Al-Ansari - may Allah be pleased with him - who said: "Umar - may Allah be pleased with him - entered upon the Prophet ﷺ, with a book containing passages from the Torah. He said: 'I found this with a man from the People of the Book. Show it to you.' The face of the Messenger of Allah ﷺ, changed dramatically, the likes of which I had never seen before. Abdullah bin Al-Harith said to Umar - may Allah be pleased with them both -: 'Do you not see the face of the Messenger of Allah ﷺ?' Umar said: 'We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet.' Then the Messenger

of Allah, may Allah bless him and grant him peace, was relieved and he said: 'If Moses had come down and you had followed him and left me, you would have gone astray. I am your share of the Prophets, and you are my share of the mother.'" Narrated by Abd Al-Razzaq, Ibn Saad, and Al-Hakim in "Al-Kuna."

باب حقوق النبي ﷺ
وقول الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] ، وقوله تعالى: ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [النور: ٥٦] ، وقول الله تعالى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الاحزاب: ٧].

[Chapter 7 : The rights of the Prophet ﷺ]

And the Saying of Allah that means; (O you who have believed, obey Allāh and obey the Messenger and those in authority among you.) An-Nisaa 59, and (And establish prayer and give zakāh and obey the Messenger - that you may receive mercy.) An-Noor 56 & (And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.) Al-Hashr 7]

● وجوب قتال من لم يؤمن بالرسول ﷺ وبما جاء به : The Obligation to Fight Those Who Do Not believe in the Messenger nor in what he was sent with

٨٤ - عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ويؤمنوا بي، وبما جئت به، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله عز وجل». رواه مسلم.

84 - On the authority of Abu Hurairah - may Allah be pleased with him - who said: The Messenger of Allah ﷺ, said: "I have been commanded to fight the people until they testify that there is no god but Allah and believe in me and in what I have brought. If they do that, then their blood and wealth are protected from me except for what is rightfully due, and their reckoning is with Allah." [Muslim]

● حلاوة الإيمان (أين تجد حلاوة الإيمان؟) : The Sweetness of faith (where to find Sweetness of faith?)

٨٥ - ولهما عن أنس - رضي الله عنه - قال: قال رسول الله ﷺ: «ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقذف في النار».

85 - And they have on their authority from Anas - may Allah be pleased with him - who said: The Messenger of Allah ﷺ, said: "There are three things in whomever they are found, he will find the sweetness of faith: that Allah and His Messenger are dearer to him than anything else, that he loves a person only for the sake of Allah, and that he hates to return to disbelief after Allah has saved him from it, just as he hates to be thrown into the Fire."

● تقديم محبة النبي ﷺ : Prioritizing the love for the Prophet

٨٦ - ولهما عنه مرفوعا: «لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين».

86 - And they have on their authority from the Prophet ﷺ: "None of you will have faith until I am dearer to him than his child, his father, and all of mankind."

● الرد على من اكتفى بالقرآن عن السنة : Refuting who accept the Quran & abandoned the Sunnah

٨٧ - وعن المقدم بن معدي كريب الكندي - رضي الله عنه - أن رسول الله ﷺ قال: «يوشك الرجل متكنا على أريكته يحدث بحديث من حديثي فيقول: بيننا وبينكم كتاب الله عز وجل، فما وجدنا فيه من حلالٍ استحللناه، وما وجدنا فيه من حرامٍ حرماناه!! ألا وإن ما حرم رسول الله ﷺ مثل ما حرم الله». رواه الترمذي وابن ماجه

On the authority of Al-Miqdam bin Ma'di Karib Al-Kindi - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "Soon a man will be reclining on his couch, narrating a hadith of mine, and he will say: 'Between us and you is the Book of Allah Almighty, so whatever we find in it that is permissible we will consider permissible, and whatever we find in it that is forbidden we

will consider forbidden.' Beware! What the Messenger of Allah ﷺ has forbidden is like what Allah has forbidden." At-Tirmidhi & Ibn Majah.

باب تحريضه ﷺ على لزوم السنة والترغيب في ذلك وترك البدع والتفرق والاختلاف والتحذير من ذلك.

وقول الله تعالى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا} وقوله تعالى: {إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ} الآية [الأنعام: ١٥٩]. وقوله تعالى: {يُشْرَعْ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ} الآية [الشورى: ١٣].

[Chapter 8: His ﷺ urging and encouraging adherence to the Sunnah and abandoning innovations, division, and disagreement, and warning against that]

And the saying of Allah Almighty; that means: (There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often). Al-Ahzab 21.

And the saying of Allah Almighty, that means: (Indeed, those who have divided their religion and become sects - you are not of them in anything.) Al-An`am: 159.

And the Almighty said: (He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein.) Ash-Shura: 13]

● الوصية بسنة الرسول وسنة الخلفاء الراشدين والتحذير من البدع :
The commandment of the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, and the Sunnah of the Rightly-Guided Caliphs and the warning against innovations

٨٨ - وعن العرياض بن سارية - رضي الله عنه - قال: «وعظنا رسول الله ﷺ موعظة بليغة، ذرفت منها العيون، ووجلت منها القلوب، فقال قائل: يا رسول الله كأن هذه موعظة مودع فما تعهده إلينا؟ فقال: "أوصيكم بتقوى الله والسمع والطاعة وإن كان عبدا حبشيا، فإنه من يعش منكم فسيرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي تمسكوا بها وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور، فإن كل محدثة بدعة وكل بدعة ضلالة» رواه أبو داود والترمذي وصححه وابن ماجه. وفي رواية له: «لقد تركتكم على البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك، ومن يعش منكم فسيرى اختلافا كثيرا...». ثم ذكره بمعناه.

On the authority of Al-Irbad bin Saryah - may God be pleased with him - who said: "The Messenger of Allah ﷺ preached to us an eloquent sermon, from which eyes shed tears and hearts were filled with fear. Then someone said: O Messenger of Allah, it is as if this is a farewell sermon, so what do you entrust to us?" He said: "I advise you to fear Allah and to listen and obey, even if he is an Abyssinian slave, for whoever among you lives will see much difference, so adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs who come after me. Hold fast to them and cling to them with your molars, and beware of newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance." Narrated by Abu Dawud, al-Tirmidhi who authenticated it, and Ibn Majah. In another narration of his: "I have left you upon the clear path, its night is like its day, and no one deviates from it after me except one who is doomed. Whoever among you lives will see much difference..." Then he mentioned it in its meaning.

● خير الهدي هدي النبي ﷺ : The best guidance is the Guidance of the Prophet

٨٩ - ولمسلم عن جابر - رضي الله عنه - قال: قال رسول الله ﷺ: «أما بعد؛ فإن خير الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها وكل بدعة ضلالة».

89 - And Muslim narrated on the authority of Jabir - may God be pleased with him - who said: The Messenger of Allah ﷺ, said: "As for what follows, the best speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ, and the worst of matters are their innovations, and every innovation is misguidance." The best guidance is the guidance of the Prophet ﷺ.

● عصيان الرسول ﷺ يوجب دخول النار : Disobeying the Messenger, necessitates entering Hellfire

٩٠ - وللبخاري عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «كل أمتي يدخلون الجنة إلا من أبي». قيل: ومن أبي؟ قال: "من أطاعني دخل الجنة: من عصاني فقد أبي».

90 - And Al-Bukhari narrated on the authority of Abu Hurairah - may God be pleased with him - who said: The Messenger of Allah, said: "All of my nation will enter Paradise except for those who refuse." It was said: Who refused? He said: "Whoever obeys me will enter Paradise: whoever disobeys me has refused."

● من رغب عن سنة الرسول ﷺ فليس منه : Whoever turns away from the Sunnah of the Messenger is not of him

٩١ - ولهما عن أنس - رضي الله عنه - قال: «جاء ثلاثة رهط إلى أزواج النبي ﷺ يسألون عن عبادة النبي ﷺ فلما أخبروا بها كأنهم تقالوها فقالوا أين نحن من النبي ﷺ قد غفر له ما تقدم من ذنبه وما تأخر، فقال أحدهم: أما أنا فأصلي الليل أبداً، وقال الآخر: أنا أصوم النهار ولا أفطر، وقال الآخر: أنا أعتزل النساء فلا أتزوج أبداً، فجاء النبي ﷺ إليهم فقال: " أنتم الذين قلتم كذا وكذا أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر وأصلي وأرقد وأتزوج النساء فمن رغب عن سنتي فليس مني».

91 - And on their authority, on the authority of Anas - may Allah be pleased with him - who said: "Three men came to the wives of the Prophet ﷺ, asking about the worship of the Prophet ﷺ. When they were informed of it, they considered it insignificant and said: Where are we in comparison to the Prophet ﷺ? His past and future sins have been forgiven. One of them said: As for me, I will pray all night long. The other said: I will fast during the day and never break my fast. The third said: I will stay away from women and never marry. So the Prophet ﷺ, came to them and said: 'You are the ones who said such and such. By Allah, I am the most fearful of Allah among you and the most pious of you, but I fast and break my fast, I pray and sleep, and I marry women. So whoever turns away from my Sunnah is not of me.'"

● دعاء الرسول ﷺ للغرباء : The Dua of the messenger to the Ghurabaa; the Righteous Muslims

٩٢ - وعن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «بدأ الإسلام غريباً وسيعود غريباً كما بدأ فطوبى للغرباء». رواه مسلم.

92 - On the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "Islam began as something strange and will return to being strange as it began, so blessed are the strangers." Muslim.

● نفي الإيمان حتى يكون هواه تبعاً لما جاء به رسول الله ﷺ في accordance with what the Messenger of Allah brought

٩٣ - وعن عبد الله بن عمرو - رضي الله عنهما - قال: قال رسول الله ﷺ: «لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به». رواه البغوي في "شرح السنة" وصححه النووي.

93 - On the authority of Abdullah ibn Amr - may Allah be pleased with them both - who said: The Messenger of Allah ﷺ, said: "None of you has faith until his desires are in accordance with what I have brought." Al-Baghawi in "Sharh Al-Sunnah" & authenticated by Al-Nawawi.

● صفة الملة الناجية من النار : Description of the religion that is saved from the hellfire

٩٤ - وعنه أيضا قال: قال رسول الله ﷺ: «ليأتين على أمتي كما أتى على بني إسرائيل حذو النعل بالنعل حتى إن كان فيهم من أتى أمه علانية لكان في أمتي من يصنع ذلك، وإن بني إسرائيل افترقت على اثنتين وسبعين ملة وستفترق أمتي على ثلاث وسبعين ملة كلهم في النار إلا واحدة». قالوا: من هي يا رسول الله؟ قال: «ما أنا عليه وأصحابي». رواه الترمذي.

94 - And on his authority also, he said: The Messenger of Allah ﷺ, said: "There will come upon my nation what came upon the Children of Israel, step by step, to the point that if there was among them someone who had sexual intercourse with his mother openly, there would be among my nation someone who would do the same. The Children of Israel split into seventy-two sects, and my nation will split into seventy-three sects, all of them in Hell except one." They said: Who is that, O Messenger of Allah? He said: "What I and my companions are upon." At-Tirmidhi.

● ثواب من دعا إلى هدى وإثم من دعا إلى ضلالة : The reward of that who calls for a guidance & the punishment of that who calls for a misguidance

٩٥ - ولمسلم عن أبي هريرة - رضي الله عنه - مرفوعا: «من دعا إلى هدى كان له من الأجر مثل أجر من تبعه لا ينقص ذلك من أجورهم شيئا، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئا».

95 - And Muslim narrated on the authority of Abu Hurairah - may Allah be pleased with him - with a chain of transmission traceable to the Prophet: "Whoever calls to guidance will have a reward like the rewards of those who follow him, without that detracting from their reward in the slightest. And whoever calls to misguidance will bear a sin like the sins of those who follow him, without that detracting from their sin in the slightest."

● من دل على خير فله مثل أجر فاعله: Whoever guides to something good will have a reward similar to that of the one who does it

٩٦ - وله عن أبي مسعود الأنصاري - رضي الله عنه - قال: «جاء رجل إلى النبي ﷺ قال: إنه أبيع بي فأخملني، فقال: ما عندي، فقال رجل: يا رسول الله أنا أدله على من يحمله، فقال رسول الله ﷺ: «من دل على خير فله مثل أجر فاعله».

96 - And on his authority, on the authority of Abu Mas'ud al-Ansari - may Allah be pleased with him - he said: "A man came to the Prophet ﷺ, and said: I have been made to suffer, so carry me. He said: I do not have anything. A man said: O Messenger of Allah, I will guide him to someone who will carry him. The Messenger of Allah ﷺ, said: 'Whoever guides to something good will have a reward like that of the one who does it.'"

● أجر من أحيا سنة من سنن المصطفى ﷺ : The reward of he who revive a Sunnah of the Chosen prophet's Sunann

٩٧ - وعن عمرو بن عوف - رضي الله عنه - مرفوعا: «من أحيا سنة من سنتي قد أميتت بعدي فإن له من الأجر مثل أجر من عمل بها من الناس ما ينقص من أجور الناس شيئا، ومن ابتدع بدعة لا يرضاها الله ورسوله فإن عليه مثل إثم من عمل بها من الناس لا ينقص من آثام الناس شيئا». رواه الترمذي وحسنه وابن ماجه - وهذا لفظه -.

97 - On the authority of Amr ibn Awf - may Allah be pleased with him - with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Whoever revives a Sunnah of mine that has died out after me will have a reward like the reward of whoever acts upon it among the people, without diminishing anything from the rewards of the people. And whoever innovates an innovation that is not pleasing to God and His Messenger will bear the sin of whoever acts upon it among the people, without diminishing anything from the sins of the people." At-Tirmidhi, who classed it as hasan, and by Ibn Majah - and this is his wording.

● أسباب الفتن : Causes of Fitan; Tribulations

٩٨ - وعن ابن مسعود - رضي الله عنه - أنه قال: «كيف أنتم إذا لبستم فتنة يربو فيها الصغير، ويهرم فيها الكبير، وتتخذ سنة يجري الناس عليها؛ فإذا غير منها شيء قيل: تركت سنة. قيل: متى ذلك يا أبا عبد الرحمن؟ قال: إذا كثر قراؤكم، وقل فقهاؤكم، وكثرت أموالكم، وقل أمناءكم، والتيمست الدنيا بعمل الآخرة، وتفقه لغير الدين». رواه الدارمي.

98 - On the authority of Ibn Mas`ud - may Allah be pleased with him - who said: "How will you be when a trial befalls you in which the young grow old and the old grow old, and a tradition is adopted that people follow; but if something of it is changed, it is said: A tradition has been abandoned. It was said: When will that be, O Abu Abd al-Rahman? He said: "When your reciters increase and your scholars decrease, and your wealth increases and your trustworthy people decrease, and the world is sought through the work of the Hereafter, and jurisprudence is acquired for other than religion." Ad-Darimi.

● من يهدم الإسلام؟ : Who might destroy the Islam?

٩٩ - «وعن زياد بن حدير - رضي الله عنه - قال: قال لي عمر - رضي الله عنه -: هل تعرف ما يهدم الإسلام؟، قلت: لا، قال: هيمه زلة العالم، وجدال المنافق بالكتاب، وحكم الأئمة المضلين». رواه الدارمي أيضا.

99 - "On the authority of Ziyad bin Hudayr - may Allah be pleased with him - who said: 'Umar - may Allah be pleased with him - said to me: Do you know what destroys Islam?' I said: 'No'. He said: 'It is destroyed by the slip of a scholar, the argument of a hypocrite with the Book, and the ruling of misleading imams.'" Ad-Darimi, also.

● وجوب الاقتداء بالسلف الصالح : The obligation to follow the example of the righteous predecessors

١٠٠ - وعن حذيفة - رضي الله عنه - قال: «كل عبادة لا يتبعها أصحاب رسول الله ﷺ فلا تعبدوها؛ فإن الأول لم يدع للآخر مقالا، فاتقوا الله يا معشر القراء وخذوا طريق من كان قبلكم». رواه أبو داود.

100 - On the authority of Hudhayfah - may Allah be pleased with him - who said: "Do not worship any act of worship that the companions of the Messenger of Allah ﷺ did not worship, because the first did not leave anything for the last. So fear Allah, O reciters, and take the path of those who came before you." Abu Dawud.

١٠١ - وعن ابن مسعود - رضي الله عنه - قال: من كان مستنًا فليستن بمن قد مات؛ فإن الحي لا تؤمن عليه الفتنة، أولئك أصحاب محمد ﷺ كانوا أفضل هذه الأمة؛ أبرها قلوبا، وأعمقها علما، وأقلها تكلفا، اختارهم الله لصحبة نبيه ﷺ وإقامة دينه، فاعرفوا لهم فضلهم، واتبعوهم على أثرهم، وتمسكوا بما استطعتم من أخلاقهم وسيرهم، فإنهم كانوا على الهدى المستقيم. رواه زرير.

101 - On the authority of Ibn Mas`ud - may Allah be pleased with him - who said: Whoever wants to follow our example, let him follow the example of those who have died, for the living are not safe from temptation. They are the companions of Muhammad ﷺ. They were the best of this nation; the most pious of heart, the most profound in knowledge, and the least pretentious. Allah chose them to be companions of His Prophet ﷺ, and to establish His religion. So recognize their virtue, follow in their footsteps, and hold fast to as much of their morals and conduct as you can, for they were on the straight path. Narrated by Ruzain.

● تحريم المجادلة في القرآن : The Prohibition of Disputation in the Quran

١٠٢ - وعن عمرو بن شعيب عن أبيه عن جده قال: «سمع النبي ﷺ قوما يتدارؤون في القرآن فقال: "إنما هلك من كان قبلكم بهذا؛ ضربوا كتاب الله بعضه ببعض، وإنما نزل كتاب الله يصدق بعضه بعضا فلا تكذبوا بعضه ببعض، فما علمتم منه فقولوا، وما جهلتم فكلوه إلى عالمه». رواه أحمد وابن ماجه

102 - On the authority of Amr ibn Shu`ayb, on the authority of his father, on the authority of his grandfather, who said: "The Prophet ﷺ heard some people arguing about the Quran, so he said:

'Indeed those who came before you were destroyed because of this; they struck some parts of Allah's Book with others. Allah's Book was revealed to confirm some parts of it, so do not contradict some parts of it with others. Rather, what you know of it, speak of it and leave what you do not know to its scholar.'" Ahmad & Ibn Majah.

باب التحريض على طلب العلم وكيفية الطلب

[Chapter 9 : On the encouragement to seek knowledge and how to seek it]

● تحريم التقليد : Prohibition of imitating ignorant people

١٠٣ - فيه حديث "الصحيحين" في فتنة القبر «أن المنعم يقول جاءنا بالبينات والهدى فأمنّا وأجبنا واتبعنا، وأن المعذب يقول: سمعت الناس يقولون شيئا فقلته»

103 - It contains the hadith of the two Sahihs about the trial of the grave: "The one who is blessed says: He came to us with clear proofs and guidance, so we believed, responded, and followed. And the one who is being punished says: "I heard people saying something, so I said it."

● فضل العلماء على سائر الناس : The superiority of scholars over other people

١٠٤ - وفيهما عن معاوية - رضي الله عنه - أن رسول الله ﷺ قال: «من يرد الله به خيرا يفقهه في الدين».

104 - And in both of them, on the authority of Muawiyah - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "Whoever Allah wants good for, He gives him understanding of the religion."

● فضل العلم : The Mirit; virtue of The Islamic knowledge

١٠٥ - وفيهما عن أبي موسى - رضي الله عنه - قال: قال رسول الله ﷺ: «مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا؛ فكانت منها طائفة طيبة قبلت الماء فأنبتت الكلأ والعشب الكثير، وكانت منها أجادب أمسكت الماء فنفع الله بها الناس فشربوا وسقوا وزرعوا وأصاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ؛ فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم، ومثل من لم يرفع بذلك رأسا ولم يقبل هدي الله الذي أرسلت به».

105 - And in both of them, on the authority of Abu Musa - may Allah be pleased with him - he said: The Messenger of Allah ﷺ, said: "The example of what Allah sent me with of guidance and knowledge is like abundant rain falling on a land. Some of it was good and accepted the water and produced abundant grass and herbs. Some of it was barren and held the water, so Allah benefited the people with it, so they drank, gave water to drink, and planted crops. And another group of it fell, but it was flat and did not hold water and did not produce grass. So that is the example of the one who understands the religion of Allah and is benefited by what Allah sent me with, so he learns and teaches, and the example of the one who does not raise his head with that and does not accept the guidance of Allah with which I was sent."

● التحذير من اتباع المتشابه : Warning against following the unspecific

١٠٦ - ولهما عن عائشة - رضي الله عنها - مرفوعا: «إذا رأيتم الذين يتبعون ما تشابه منه فأولئك الذين سمي الله فاحذروهم».

106 - And they have on the authority of Aisha - may Allah be pleased with her - with a chain of transmission traceable to the Prophet ﷺ: "If you see those who follow that which is unspecific in it, then they are the ones whom Allah has named, so beware of them."

● حواريو الرسول ﷺ هم الذين يأخذون بسنته : The disciples of the Messenger, are those who follow his Sunnah

١٠٧ - وعن ابن مسعود - رضي الله عنه - قال: قال رسول الله ﷺ: «ما من نبي بعثه الله في أمته قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته، ويقتدون بأمره، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون، ويفعلون ما لا يؤمرون، فمن جاهدهم بيده فهو مؤمن، ومن جاهدهم بلسانه فهو مؤمن، ومن جاهدهم بقلبه فهو مؤمن، وليس وراء ذلك من الإيمان حبة خردل». رواه مسلم.

107 - On the authority of Ibn Mas'ud - may Allah be pleased with him - who said: The Messenger of Allah ﷺ, said: "There is no prophet whom Allah sent to his nation before me except that he had disciples and companions from his nation who would follow his Sunnah and imitate his commands. Then there will come after them successors who will say what they do not do and do what they are not commanded to do. So whoever strives against them with his hand is a believer, and whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, and beyond that there is not a mustard seed of faith." Muslim.

● تحريم الاقتداء بغير رسول الله حتى لو كان نبيا : The forbiddenness of following other but the Messenger, even another prophet

١٠٨ - وعن جابر - رضي الله عنه - «أن عمر - رضي الله عنه - قال: يا رسول الله إنا نسمع أحاديث من يهود تعجبنا أفترى أن نكتب بعضها؟! فقال ﷺ: "أمتهم كونه أنتم كما تهوكت اليهود والنصارى! لقد جئتم بها ببيضاء نقية، ولو كان موسى حيا ما وسعه إلا اتباعي". رواه أحمد.

108 - On the authority of Jabir - may Allah be pleased with him - that Omar - may Allah be pleased with him - said: O Messenger of Allah ﷺ, we hear hadiths from the Jews that astonish us. Do you think we should write some of them?! He ﷺ said: "Are you deluded as the Jews and Christians deluded yourself? I have brought them to you pure and white, and if Moses were alive, he would have no choice but to follow me." Ahmad.

● رحمة الله بعباده : The Mercy of Allah regarding His slaves

١٠٩ - وعن أبي ثعلبة الخشني - رضي الله عنه - مرفوعا: «إن الله فرض فرائض فلا تضيعوها، وحد حدودا فلا تعتدوها، وحرم أشياء فلا تنتهكوها، وسكت عن أشياء رحمة لكم غير نسيان فلا تبحثوا عنها». حديث حسن رواه الدارقطني وغيره.

109 - On the authority of Abu Tha'labata Al-Khushani - may Allah be pleased with him - with a chain of transmission traceable to the Prophet ﷺ, "Allah has imposed obligations, so do not neglect them. He has set limits, so do not transgress them. He has forbidden things, so do not violate them. He has remained silent about things out of mercy for you, not out of forgetfulness, so do not search for them." A fair hadith narrated by Ad-Darqutni and others.

● تحريم الاختلاف والتفرق : The prohibition of disputing & division

١١٠ - وفي "الصحيحين" عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «ما نهيتكم عنه فاجتنبوه، وما أمرتكم به فأتوا منه ما استطعتم، فإنما هلك من كان قبلكم بكثرة مسائلهم واختلافهم على أنبيائهم».

110 - In the two Sahihs, on the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "What I have forbidden you, avoid it, and what I have commanded you, do as much of it as you can, for those who came before you were destroyed only because of their many questions and their disagreements with their prophets."

● دعاء الرسول ﷺ لأهل الحديث : The supplication of the Messenger of Allah, for the people of : Hadith

١١١ - وعن ابن مسعود - رضي الله عنه - قال: قال رسول الله ﷺ: «نضر الله عبدا سمع مقالتي فحفظها ووعاها، وأداها، فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه، ثلاث لا يغل عليهن قلب مسلم: إخلاص العمل لله، والنصيحة للمسلمين، ولزوم جماعتهم، فإن دعوتهم تحيط من وراءهم». رواه الشافعي والبيهقي في "المدخل"

On the authority of Ibn Mas`ud - may Allah be pleased with him - who said: The Messenger of - 111 said: "May Allah make fruitful the servant who hears my words, memorizes them, ^{صلى الله عليه وسلم} Allah comprehends them, and conveys them. Many a bearer of knowledge is not a scholar, and many a bearer of knowledge is one who conveys knowledge to someone who is more knowledgeable than him. There are three things that a Muslim's heart will not be deceived about: sincerity in action for the sake of Allah, sincere advice to the Muslims, and adherence to their group, for their supplication encompasses them from behind." Ash-Shafi'i & Al-Bayhaqi in "Al-Madkhal".

١١٢ - ورواه أحمد وأبو داود والترمذي عن زيد بن ثابت رضي الله عنه.

112 - It also, was narrated by Ahmad, Ibn Majah & Ad-Darimi on the authority of Zaid ibn Thabit, may Allah be pleased with him.

● العلم ثلاث وما سوى ذلك فهو فضل : Knowledge is three things, and anything else is superfluous.

١١٣ - وعن عبد الله بن عمرو - رضي الله عنهما - قال: قال رسول الله ^{صلى الله عليه وسلم}: «العلم ثلاث: آية محكمة، أو سنة قائمة، أو فريضة عادلة، وما كان سوى ذلك فهو فضل». رواه الدارمي وأبو داود.

113 - On the authority of Abdullah ibn Amr - may Allah be pleased with both - who said: The Messenger of Allah ^{صلى الله عليه وسلم}, said: "Knowledge is three things: a decisive verse, an established Sunnah, or a just obligation. Anything other than that is superfluous." Ad-Darimi & Abu Dawud.

● تحريم القول بالرأي في القرآن : Prohibition of interpreting the Quran with mere opinion

١١٤ - وعن ابن عباس - رضي الله عنهما - قال: قال رسول الله ^{صلى الله عليه وسلم}: «من قال في القرآن برأيه فليتبوأ مقعده من النار». رواه الترمذي.

114 - On the authority of Ibn Abbas - may Allah be pleased with both - he said: The Messenger of Allah ^{صلى الله عليه وسلم}, said: "Whoever says something about the Quran based on his own opinion, let him take his seat in Hellfire." At-Tirmidhi.

١١٥ - وفي رواية: «من قال في القرآن بغير علم فليتبوأ مقعده من النار» رواه الترمذي.

115 - In another narration: "Whoever speaks about the Quran without knowledge, let him take his seat in Hellfire." Narrated by Al-Tirmidhi.

● الترهيب من الإفتاء بغير علم : Intimidation from issuing fatwas without knowledge

١١٦ - وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ^{صلى الله عليه وسلم}: «من أفتى بغير علم كان إثمه على من أفتاه، ومن أشار على أخيه بأمر يعلم أن الرشد في غيره فقد خانته». رواه أبو داود.

116 - On the authority of Abu Hurairah - may Allah be pleased with him - who said: The Messenger of Allah ^{صلى الله عليه وسلم}, said: "Whoever gives a fatwa without knowledge, the sin is on the one who gave him the fatwa. And whoever advises his brother on a matter knowing that guidance lies elsewhere has betrayed him." Abu Dawud.

● النهي عن الأغلوطات : The prohibition from fallacies

١١٧ - وعن معاوية - رضي الله عنه - «أن النبي ^{صلى الله عليه وسلم} نهى عن الأغلوطات». رواه أبو داود - أيضا -.

117 - On the authority of Muawiyah - may Allah be pleased with him - "The Prophet ^{صلى الله عليه وسلم}, forbade the use of Ughlutat; fallacies." Abu Dawud, also.

● طلب العلم السبيل إلى الجنة : Seeking knowledge is the Path to Jannah

١١٨ - وعن كثير بن قيس قال: كنت جالسا مع أبي الدرداء في مسجد دمشق، فجاء رجل فقال: يا أبا الدرداء إني جئتكم من مدينة الرسول صلى الله عليه وسلم لحديث بلغني عنك أنك تحدثه عن رسول الله صلى الله عليه وسلم، ما جئتكم لحاجة، قال: فإني سمعت رسول الله صلى الله عليه وسلم يقول: «من سلك طريقا يطلب فيه علما سلك الله به طريقا إلى الجنة»، وإن الملائكة لتضع أجنحتها رضا لطالب العلم، وإن العالم ليستغفر له من في السماوات ومن في الأرض والحيات في جوف الماء، وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب، وإن العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا دينارا ولا درهما وإنما ورثوا العلم فمن أخذه أخذ بحظ وافر». رواه أحمد والدارمي وأبو داود والترمذي وابن ماجه.

118 - On the authority of Kathir ibn Qais, who said: I was sitting with Abu Darda in the Masjid of Damascus, when a man came and said: O Abu Darda, I have come to you from the city of the Messenger of Allah صلى الله عليه وسلم, because of a hadith that I have heard from you that you narrate from the Messenger of Allah صلى الله عليه وسلم. I have not come to you for any need. He said: For I heard the Messenger of Allah صلى الله عليه وسلم, say: "Whoever takes a path in search of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in pleasure for the seeker of knowledge. The scholar is asked to be forgiven by those in the heavens and those on the earth and the fish in the depths of the water. The superiority of the scholar over the worshipper is like the superiority of the moon on the night of the full moon over all the other stars. The scholars are the heirs of the prophets, and the prophets did not leave behind dinars or dirhams, but rather they left behind knowledge, so whoever takes it has taken an abundant portion." Ahmad, Ad-Darimi, Abu Dawood, At-Tirmidhi & Ibn Majah.

● الحكمة ضالة المؤمن : Wisdom is the lost property of the believer

١١٩ - وعن أبي هريرة - رضي الله عنه - مرفوعا: «الكلمة الحكيمة ضالة المؤمن؛ فحيث وجدها فهو أحق بها». رواه الترمذي - وقال: غريب - وابن ماجه.

119 - On the authority of Abu Hurairah - may Allah be pleased with him - with a chain of transmission traceable to the Prophet صلى الله عليه وسلم: "The wise word is the lost property of the believer; wherever he finds it, he has the most right to it." At-Tirmidhi - who said: It is strange - and Ibn Majah.

● من هو الفقيه : Who is the Jurist?

١٢٠ - «وعن علي - رضي الله عنه - قال: إن الفقيه حق الفقيه من لم يقنط الناس من رحمة الله، ولم يرخص لهم في معاصي الله، ولم يؤمنهم من عذاب الله، ولم يدع القرآن رغبة عنه إلى غيره، إنه لا خير في عبادة لا علم فيها، ولا علم لا فهم فيه، ولا قراءة لا تدبر فيها».

120 - "On the authority of Ali - may Allah be pleased with him - he said: The true jurist is he who does not make people despair of Allah's mercy, nor does he permit them to disobey Allah, nor does he make them feel safe from Allah's punishment, nor does he abandon the Quran in preference to something else. Indeed, there is no good in worship without knowledge, nor in knowledge without understanding, nor in reading without contemplation."

١٢١ - وعن الحسن - رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم: «من جاءه الموت وهو يطلب العلم ليحيي به الإسلام فبينه وبين النبيين درجة واحدة في الجنة». رواهما الدارمي.

121 - On the authority of Al-Hasan - may Allah be pleased with him - who said: The Messenger of Allah صلى الله عليه وسلم, said: "Whoever is visited by death while he is seeking knowledge to revive Islam with it, then there is only one degree between him and the prophets in Paradise." Both were narrated by Ad-Darimi.

باب قبض العلم

[Chapter 10 : on the Withholding of Knowledge]

١٢٢ - عن أبي الدرداء - رضي الله عنه - قال: «كنا مع رسول الله ﷺ فشحص ببصره إلى السماء، ثم قال: "هذا أوان يختلس فيه العلم من الناس حتى لا يقدروا منه على شيء". رواه الترمذي.

122 - On the authority of Abu al-Darda' may Allah be pleased with him - who said: "We were with the Messenger of Allah ﷺ, and he looked up to the sky & said: "This is a time when knowledge will be snatched away from the people until they will not be able to grasp anything of it" At-Tirmidhi.

● التحذير من قراءة القرآن دون العمل به : Warning against reading the Qur'an without acting upon it :

١٢٣ - وعن زياد بن لبید - رضي الله عنه - قال: «ذكر النبي ﷺ شيئا فقال: ذلك عند أوان ذهاب العلم، قلت: يا رسول الله كيف يذهب العلم ونحن نقرأ القرآن ونقرئه أبناءنا ويقرئه أبناءنا؟ قال: "كذلك أمك يا زياد! إن كنت لأراك من أفعه رجل في المدينة، أو ليس هذه اليهود والنصارى يقرؤون التوراة والإنجيل لا يعملون بشيء مما فيهما؟". رواه أحمد وابن ماجه.

123 - On the authority of Ziyad ibn Labid - may Allah be pleased with him - who said: "The Prophet, ﷺ mentioned something and said: That will be at the time when knowledge will be lost. I said: O Messenger of Allah, how will knowledge be lost when we recite the Quran and teach it to our children and our children teach it to their children until the Day of Resurrection? He said: 'May your mother be bereaved of you, O Ziyad! I used to see you as one of the most knowledgeable men in Madinah. Do not these Jews and Christians recite the Torah and the Gospel but do not act upon anything that is in them?'" Ahmad & Ibn Majah.

● الوصية بالعلم قبل أن يقبض : The commandment of seeking knowledge before it gets seized :

١٢٤ - وعن ابن مسعود - رضي الله عنه - قال: «عليكم بالعلم قبل أن يقبض، وقبضه ذهاب أهله، عليكم بالعلم فإن أحدكم لا يدري متى يفتقر إليه أو يفتقر إلى ما عنده، وستجدون أقواما يزعمون أنهم يدعون إلى كتاب الله وقد نبذوه وراء ظهورهم، عليكم بالعلم وإياكم والبعد والتتبع والتعمق، وعليكم بالعتيق». رواه الدارمي بنحوه.

124 - On the authority of Ibn Mas'ud - may Allah be pleased with him - who said: "You must seek knowledge before it is taken away, and its taking away is the loss of its people. You must seek knowledge, for none of you knows when he will become in need of it or become in need of what he has. You will find people who claim that they call to the Book of Allah, but they have cast it behind their backs. You must seek knowledge and beware of innovations, extremism, and delving too deeply into it. You must seek the old." Ad-Darimi in a similar manner.

● قبض العلم : Seizing the Knowledge :

١٢٥ - وفي "الصحيحين" عن ابن عمرو مرفوعا: «إن الله لا يقبض العلم انتزاعا ينتزعه من العباد، ولكن يقبض العلم ب موت العلماء، حتى إذا لم يبق عالم اتخذ الناس رؤوسا جهالاً؛ فسئلوا؛ فأفتوا بغير علم فضلوا وأضلوا».

125 - In the two Sahihs, on the authority of Ibn Amr, with a chain of transmission traceable to the Prophet, it is said: "Allah does not take away knowledge by snatching it away from His servants, but He takes away knowledge by the death of scholars, until when no scholar remains, the people

will take ignorant leaders. They will be asked, and they will issue fatwas without knowledge, and they will go astray and lead others astray."

١٢٦ - وعن علي - رضي الله عنه - قال: قال رسول الله ﷺ: «يوشك أن يأتي على الناس زمان لا يبقى من الإسلام إلا اسمه، ولا يبقى من القرآن إلا رسمه، مساجدهم عامرة وهي خراب من الهدى، علماؤهم شر من تحت أديم السماء، من عندهم تخرج الفتنة، وفيهم تعود». رواه البيهقي في "شعب الإيمان".

126 - On the authority of Ali - may God be pleased with him - who said: The Messenger of Allah ﷺ, said: "A time will soon come upon the people when nothing will remain of Islam except its name, and nothing will remain of the Quran except its form. Their Masajid will be full but they will be devoid of guidance. Their scholars will be the worst under the sky. From them will emerge the tribulation, and among them shall it return." Al-Bayhaqi in "Shu'ab Al-Iman."

باب التشديد في طلب العلم للمراء والجدال

[Chapter 11 : On the severity of seeking knowledge for the sake of argument & debate]

● تحريم الرياء في طلب العلم : Prohibition of showing off in seeking knowledge

١٢٧ - عن كعب بن مالك - رضي الله عنه - قال: قال رسول الله ﷺ: «من طلب العلم ليجاري به العلماء أو ليماري به السفهاء أو يصرف به وجوه الناس إليه أدخله الله النار». رواه الترمذي.

127 - On the authority of Ka'b ibn Malik - may Allah be pleased with him - who said: The Messenger of Allah ﷺ said: "Whoever seeks knowledge to compete with scholars, or to argue with fools, or to attract people's attention to himself, Allah will put him in Hell." At-Tirmidhi.

● الجدل سبب الضلال : Argumentation is the cause of misguidance

١٢٨ - وعن أبي أمامة - رضي الله عنه - مرفوعا: «ما ضل قوم بعد هدى كانوا عليه إلا أوتوا الجدل» ثم تلا قوله تعالى: {مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ}. رواه أحمد والترمذي وابن ماجه

128 - On the authority of Abu Umamah - may Allah be pleased with him - with a chain of transmission traceable to the Prophet ﷺ : "No people went astray after they were guided except that they were given argument." Then he recited the words of Allah Almighty, that means: (And they said, "Are our gods better, or is he?" They did not present it [i.e., the comparison] except for mere argument. But in fact, they are a people prone to dispute) Ahmad, At-Tirmidhi, & Ibn Majah.

● من أبغض الرجال إلى الله : The most hated man to Allah

١٢٩ - وعن عائشة - رضي الله عنها - قالت: قال رسول الله ﷺ: «إن أبغض الرجال إلى الله الألد الخصم». متفق عليه.

129 - On the authority of Aisha - may Allah be pleased with her - she said: The Messenger of Allah ﷺ said: "The most hated of men to Allah is the most stubborn opponent." Agreed upon.

● أخلاق وآداب طالب العلم : The Morals & Etiquette of the Student of knowledge

١٣٠ - وعن أبي وائل عن عبد الله - رضي الله عنه - قال: من طلب العلم لأربع دخل النار - أو نحو هذه الكلمة -: ليباهي به العلماء، أو ليماري به السفهاء، أو ليصرف به وجوه الناس إليه، أو ليأخذ به من الأمراء". رواه الدارمي.

130 - On the authority of Abu Wa'il, on the authority of Abdullah - may Allah be pleased with him - who said: "Whoever seeks knowledge for four reasons will enter the Fire - or something like this statement -: to show off to scholars, or to argue with fools, or to attract people's attention, or to take from the rulers." Ad-Darimi.

● أعظم ما يزين طالب العلم خشية الله : The greatest thing that adorns a student of knowledge is the fear of Allah

١٣١ - وعن ابن عباس - رضي الله عنهما - قال لقوم سمعهم يتمارون في الدين: أما علمتم أن الله عبادا أسكتتهم خشية الله من غير صمم ولا بكم، وإنهم لهم العلماء والفصحاء والطلقاء والنبلاء؛ العلماء بأيام الله، غير أنهم إذا تذكروا عظمة الله طاشت عقولهم وانكسرت قلوبهم، وانقطعت ألسنتهم، حتى إذا استفاقوا من ذلك تسارعوا إلى الله بالأعمال الزاكية، يعدون أنفسهم مع المفرطين، وأنهم لأكياس أقوياء، ومع

الضالين والخطائين وإنهم لأبرار براء، ألا إنهم لا يستكثرون له الكثير، ولا يرضون له بالقليل، ولا يدلون عليه بأعمالهم حيث ما لقيتهم مهتمون مشفقون، وجلون خائفون. رواه أبو نعيم

131 - On the authority of Ibn Abbas - may Allah be pleased with them - he said to some people whom he heard arguing about religion: Do you not know that Allah has servants who are silenced by the fear of Allah, without being deaf or dumb? They are the scholars, the eloquent, the fluent, and the noble; the scholars of the days of Allah. However, when they remember the greatness of Allah, their minds become confused, their hearts break, and their tongues are cut off, until when they wake up from that, they hasten to Allah with righteous deeds, counting themselves with the negligent, and they are wise and strong, and with the misguided and sinful, and they are righteous and innocent. Beware, they do not consider much too much for Him, nor are they satisfied with little for Him, nor do they point to Him with their deeds wherever they meet them, concerned and fearful, and fearful and apprehensive. Abu Nu`aym.

● ذم المجادلة للمغالبة : Dispraise Arguing for the sake of showing off by refuting others

١٣٢ - قال الحسن - وسمع قوما يتجادلون - : « هؤلاء قوم ملوا العبادة، وخف عليهم القول، وقل ورعهم فتكلموا ».

132 - Al-Hasan said - and he heard some people arguing - : "These are people who are tired of worship, and speech is easy for them, and their piety is weak, so they speak."

باب التجوز في القول وترك التكلف والتنطع

[Chapter 12: on exaggeration in speech and avoiding affectation and exaggeration]

١٣٣ - وعن أبي أمامة - رضي الله عنه - مرفوعا: «الحياء والعبي شعبتان من الإيمان، والبذاء والبيان شعبتان من النفاق». رواه الترمذي.

133 - On the authority of Abu Umamah - may Allah be pleased with him - with a chain of transmission traceable to the Prophet ﷺ, said: "Modesty and shame are two branches of faith, and vulgarity and obscenity are two branches of hypocrisy." At-Tirmidhi.

● من الذي يبغضه الرسول ﷺ : Who is the one hated by the Messenger ?

١٣٤ - وعن أبي ثعلبة - رضي الله عنه - أن رسول الله ﷺ قال: «إن أحبكم إلي وأقربكم مني يوم القيامة أحاسنكم أخلاقا، وإن أبغضكم إلي وأبعدكم مني مساوئكم أخلاقا؛ الثرثارون المتشدقون المتفيهقون». رواه البيهقي في "شعب الإيمان".

134 - On the authority of Abu Tha'labah - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "The most beloved of you to me and the closest to me on the Day of Resurrection will be those with the best character. The most hateful of you to me and the farthest from me will be those with the worst character: the chatterboxes, the boastful, and the arrogant." Al-Bayhaqi in Shu'ab Al-Iman.

١٣٥ - والترمذي نحوه عن جابر - رضي الله عنه -.

135 - And At-Tirmidhi narrated a similar narration on the authority of Jabir, may Allah be pleased with him.

● ومن علامات قيام الساعة خروج قوم يأكلون بالسنتهم: And among the signs of the hour, the appearance of some people that eats; afford themselves out of them talking

١٣٦ - وعن سعد بن أبي وقاص - رضي الله عنه - قال: قال رسول الله ﷺ: «لا تقوم الساعة حتى يخرج قوم يأكلون بالسنتهم كما تأكل البقر بالسنتها». رواه أحمد وأبو داود والترمذي.

136 - On the authority of Sa'd ibn Abi Waqqas - may Allah be pleased with him - who said: The Messenger of Allah ﷺ, said: "The Hour will not come until a people emerge who eat with their tongues as cows eat with their tongues." Ahmad, Abu Dawud, & At-Tirmidhi.

● وجوب إصلاح النية في العلم والتعلم :

١٣٧ - وعن عبد الله بن عمرو - رضي الله عنه - مرفوعا: «إن الله يبغض البليغ من الرجال الذي يتخلل بلسانه كما تتخلل البقرة بلسانها». رواه الترمذي وأبو داود.

137 - On the authority of Abdullah bin Amr - may Allah be pleased with him - with a chain of transmission traceable to the Prophet ﷺ, said: "Allah hates the eloquent man who cleans his tongue as a cow cleans its tongue." At-Tirmidhi & Abu Dawud.

١٣٨ - وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: «من تعلم صرف الكلام ليسبي به قلوب الرجال أو الناس لم يقبل الله منه يوم القيامة صرفا ولا عدلا» رواه أبو داود.

138 - On the authority of Abu Hurairah - may Allah be pleased with him - who said: The Messenger of Allah ﷺ, said: "Whoever learns to divert speech in order to steal the hearts of men or people, Allah will not accept from him on the Day of Resurrection any aversion or justice." Abu Dawud.

● صفة حديث النبي ﷺ : The way that the prophet spoke :

١٣٩ - وعن عائشة - رضي الله عنها - قالت: «كان كلام رسول الله ﷺ فصلا يفهمه كل من يسمعه، وقالت: كان يحدثنا حديثا لو عدّه العاد لأحصاه، وقالت: إنّه لم يكن يسرد الحديث كسرديكم». روى أبو داود بعضه.

139 - On the authority of Aisha, may Allah be pleased with her, she said: "The speech of the Messenger of Allah ﷺ, was clear and understood by everyone who would hear it. She said: He used to tell us a hadith that if a counter were to count it, he would be able to count it. She said: "Allah's Messenger did not go on talking rapidly as you do, but would talk in such a way that anyone who wished to count his words would be able to do so." Abu Dawud narrated some of it.

١٤٠ - وعن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: «إذا رأيتم العبد يعطى زهدا في الدنيا وقلة منطق فاقترّبوا منه، فإنه يلقي الحكمة». رواه البيهقي في "شعب الإيمان".

140 - On the authority of Abu Hurairah - may Allah be pleased with him - that the Messenger of Allah ﷺ, said: "If you see a servant being given asceticism in this world and little speech, then draw near to him, for he will attain wisdom." Al-Bayhaqi in "Shu'ab Al-Iman."

١٤١ - وعن بريدة - رضي الله عنه - قال: سمعت رسول الله ﷺ يقول: «إن من البيان سحرا، وإن من العلم جهلا، وإن من الشعر حكمة، وإن من القول عيالا».

141 - On the authority of Buraydah - may Allah be pleased with him - who said: I heard the Messenger of Allah ﷺ, say: "Indeed, there is magic in eloquence, and in knowledge there is ignorance, and in poetry there is wisdom, and in speech there is dependency."

١٤٢ - وعن عمرو بن العاص - رضي الله عنه - «أنه قال يوما وقام رجل فأكثر القول فقال عمرو: لو قصد في قوله لكان خيرا له سمعت رسول الله ﷺ يقول: "لقد رأيت - أو أمرت - أن أتجوز في القول؛ فإن الجواز هو خير». رواهما أبو داود.

142 - On the authority of Amr ibn al-Aas - may Allah be pleased with him - "He said one day, and a man stood up and spoke at length, so Amr said: If he had been intentional in his speech, it would have been better for him. I heard the Messenger of Allah ﷺ, say: 'I have seen - or I have been commanded - to be brief in speech, for briefness is better.'" Abu Dawud.

آخره والحمد لله رب العالمين حمدا كثيرا.

The End of the Book & all praise is due to Allah, Lord of the Worlds.